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THE

POPERY OF OXFORD

CONFRONTED, DISAVOWED, & REPUDIATED.

BY

PETER MAURICE, M.A.,

(LATE OF JESUS COLLEGE,)

CHAPLAIN OF NEW AND ALL SOULS' COLLEGES,

OFFICIATING MINISTER AT KENNINGTON, BERKS.

Y gwyr pu erbyn y byd.

"The truth against the world."—*Ancient British Proverb.*

Μηδείς σου τῆς νεότητος καταφρονεῖτω.

"Let no man despise thy youth."—(1 Timothy, iv. 12.)

כִּי אֲנֹכִי כַשְׁחַל לְאַפְרַיִם וְכַפְּפִיר לְבֵית יְהוּדָה

"For I will be unto Ephraim as a lion, and as a young lion to the house of Judah."
(Hos. v. 14.)

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TO
HIS MOST GRACIOUS MAJESTY
WILLIAM THE FOURTH,

BY THE GRACE OF GOD,
KING OF GREAT BRITAIN AND IRELAND,
DEFENDER OF THE FAITH, ETC.

SIRE,

As a member of the pure and apostolical branch of the universal church so long and happily established in these realms, and as a humble minister of Christ's holy gospel, I take the liberty of commending to your most gracious notice the accompanying publication. It is a work to which I could wish to see the attention of every individual directed whose object is to advance the glory of God, the good of his church, the safety, honour, and welfare, of his sovereign and his dominions. By the providence of that blessed and glorious Being, by whom alone kings reign and princes decree justice, we are permitted to look up to yourself as the defender of the faith and supreme governor of the church within these dominions. It

is by virtue of that connexion which every member of a visible body has with its visible head, that I presume to address myself to you. The state of the present times is such, that it loudly calls upon all who love their King, and seek the peace of their country, to lay to heart the great danger we are in by our unhappy divisions, and remove from among us everything that may hinder us from godly union and concord. It is in the pure Word of the living God alone that this spirit of heavenly love is to be apprehended in all its beautiful simplicity. It is the value they have attached to that Word which has raised Britannia's sons so high in the scale of nations, and whatever may tend to impede its free circulation, or obscure its plain and literal exposition, cannot but fail, in the end, to prove detrimental to their best interests. It is to royal James of Scotland, under God, we are indebted for the present edition of our widely-circulated Bible; but to the noble House of Brunswick has it devolved to preserve it so long, and afford it a free and unshackled circulation. The former Prince came to us, with his noble lion rampant on its firmament of burnished gold, to establish that Word in its purity. The latter visited our shores, (and long may it be spared to Albion's loyal sons,) with its snow-white charger, fleet and undaunted, upon its blood-stained

shield—emblem of that nobler steed upon which he rides triumphantly, whose name is called “The Word of God.” Hence, Royal Prince, is all thy power; yea, hence alone! Thy aged father, living still in many a Briton’s heart below,—living, we trust, above, midst priests and kings, with Christ, expressed a wish that all his subjects might not only have, but read, that Word themselves. Thy brother, too, of York, removed from hence for thee to wield Britannia’s sceptre, furthered his father’s pious wish by distributing through our army militant on earth that blessed Book, which alone is able, by the power of the Spirit of God upon it, to bring them safe to those all-victorious regiments now singing the Song of Moses and the Lamb above, in undisturbed peace and heavenly rest.

May it be thine to preserve to thy subjects that Word free from all trammels and the polluting fetters of fallible men; and so thy kingdom will be secure—thy people prosper yet. It may seem strange that an individual, who has no other claim upon your notice than that he is one of the least of all your ministering clergy, should thus approach your presence, but seeing that the present emergency is great, I use the means placed within my reach, and look to him alone to prosper my weak endeavours for the good of his

church and people. The time draws near when the Royal House of Hanover will feel and acknowledge that they alone are its best friends and supporters whose life and conversation, opinions and doctrines, are based upon the unchanging and unchangeable Word of God. In the fulness of that precious Word we have life, and health, and salvation ; it is by the power of that Word alone, brought home by the blessed Spirit of promise, O mighty Sovereign, that thy crown of earthly dignity and power shall be exchanged for a diadem of unearthly beauty and loveliness. May it be made effectual to the strengthening and refreshing of thy soul, amidst its many trials and perplexities ; mayst thou be gathered to thy fathers in peace, and thy soul, purified by that blood which cleanseth from all sin, join the waiting company before the throne of the King of kings, having attained to everlasting felicity through the merits of Jesus Christ, our only God and Saviour.

I am, Sire, in all humility,

Your Majesty's most obedient and most faithful

Subject and Servant,

PETER MAURICE.

New College, in Oxford,

May 29th, 1837.

P R E F A C E.

“Let not him that girdeth on his harness boast himself as he that putteth it off.”

1 KINGS, xx. 11.

IN bringing the present volume before the public, I find it necessary to say a few words by way of introduction. Many singular and erroneous reports have been circulated respecting it; and as it is difficult to stay the stormy waves of malice and slander when once set in motion by the blasts of popular excitement, it may be regarded as a sign of Christian wisdom and discretion to be beforehand with them. There has been a general impression among many of my friends and acquaintance, that I began hastily and under great excitement: To this I reply, that this subject has been uppermost in my mind since the end of the year 1833—and surely to wait patiently till March, 1837, to see if any persons more competent than myself would step forward and do their duty, is no sign of undue precipitancy. I feel it, indeed, necessary to assign a reason for not coming forward sooner, and am furnished with one of such a nature as all will admit to be sufficient—viz., that my bodily strength was unequal to the effort. The plan I have adopted in bringing forward my publication has laid me open likewise to a charge of singularity; I mean in announcing a work before I had written a single line on the subject; but they who know how easily we are diverted from some of our very best intentions because we put them off from time to time, upon the slightest pretext, will be able to appreciate my motives.

When I had announced my intentions publicly, there was no retreat left without incurring merited disgrace. And it is well that I did so, for even my nearest and dearest friends, when they saw me, after they had read my placard, by their very looks intimated to me how much they regretted the step that I had taken; I had, indeed, their sympathy, but I fear but a small share of their anticipation of my ultimate success. It requires no small effort of the mind to do that which is apparently opposed to one's own interest; and, as the conscience of every one that reads these lines will bear me witness, my position was most critical and perilous. It is reputed, likewise, that I have given my *name* to a party. To this I simply answer, when I give my name to any party engaged in any public measure, it will be a party of such a description as shall not be ashamed either of my name or their own names being put in juxtaposition with each other, neither will we be afraid of announcing our proper titles to the world. It is well known I am no party-man, neither ever have I willingly joined any party whose object has been to oppress their brethren. *As a school-boy* I was accustomed to skulk away whenever I saw any of those physical oppressions carried on, which I was unable to put a stop to. *In college* I never sided with any of the moral oppressions of my equals, who, by banter, ridicule, or other disgraceful manœuvres, enticed their thoughtless companions into the fashionable vices and follies of the day. And, *as a minister of the tolerant church of England*, I have ever abhorred that spiritual oppression, and the lording it over the consciences of the weaker brethren, that is so prevalent in the present day. I stand up now as an isolated individual, implicating no party, unadvised, unauthorized, with none to back me, and but few to encourage me. If I am unfortunate enough to stir up the flame of strife rather than that of love, I shall have none to share with me the bitterness of the enmity lavished upon my head. I have stood up as one who has placed much at stake; expense I have not spared, neither in travelling, advertizing, purchasing books, or in printing, it being my object to make the work as complete as a single and

inexperienced individual could render it. I have had no promise of pecuniary assistance, neither have I solicited it; if my publication should not have such a circulation as shall defray the expenses, I shall be enabled to bear the loss without any compunctions of mind. I have a few friends, and though they may not have as much of the silver and the gold as fall to the lot of some, they will ever render me that assistance which I need, and they are enabled to extend to me; but I look higher, and put my trust in my God, and when he pleases to open the heart and fill the hand it is in vain to resist him; the silver and the gold all belong to our Father which is in heaven, and he dispenseth it to his children as it seemeth best in his own eyes. I am not one of those who can speak one thing and mean another; I know my own powers, and I can in part read the minds of others, and I do not anticipate any loss by this publication. If worldly policy were my object, I know that, even on worldly principles, "honesty is the best policy." It is commonly reputed here and elsewhere of me that *I am not the man*; I admit the truism. I believe the learning and the intellect of Oxford would never have set me up as *the man*. I have waited to see if they would bring forward the man, for I know that many in Oxford are quaking under the fearful signs of the present times. But, inasmuch as they set not up "*their man*," and take no steps to prevent me, I take it for granted that *I am*, at last, *the man* whom the Lord, and not men, hath chosen. I am not, indeed, the man I would wish to be for such an undertaking, and much do I regret that my style is not more polished, and my hand better exercised in preparing for the eye of an educated and intelligent public. My writings have had for their object only the small flock that I have been superintending for the last seven years; and the wisdom of words, and the eloquence of language, would have been much out of place under such circumstances. My MSS. have not been inspected, my proof-sheets have undergone no other revision than my own. I stand up as a man, and as a man the public will have to receive me—with all my faults and infirmities. I expect not a few blows; I look for

wounds even from my friends; but no man goeth into the battle-field without expecting to have the weapons directed against him. I shall be called a severe man, and bitter, fanciful, and eccentric; I am prepared for this, and more likewise; and I doubt not the very severest wounds will be profitable in the end. I am severe; so was every one who stood up for his Lord and God in the days of old; so was the blessed Jesus at times. I am bitter; it is a bitter root that I am attempting to destroy. I may be fanciful also; but I trust not beyond the limits of probability. I may be, I believe I am, eccentric likewise; but they that have watched me will find that there is a consistency in my very eccentricities. All they that move in a different orbit from that in which the children of this evil world are moving, have the appearance of being eccentric. I have appended a publication that was, when it first issued from the press, regarded as eccentric; but experience and positive facts have made it no longer so. My views will there be seen as identical with what I now advance, and prove that the popery of politics is sooner or later followed by the popery of theology. My views on doctrine will there be seen still as eccentric and unchanged. I have watched these changes anxiously, and I have seen this party rising and increasing, and it is now flourishing. I have been acting up to my duty, as a minister in the establishment, according to the strict letter of the Rubric, I believe, more consistently than they have, and certainly for a longer period of time; therefore, I say, *I am the man to meet them*; and if nobody else will do it, (I will wait patiently and quietly to see the issue of this appeal,) why that will I. I fear them not on any ground they may take: if no one else will follow them, I must; whether through the mazes of the philosophy of Plato or Aristotle, through the Talmud or the labours of the Fathers, I will crawl after them, and it shall not be said in any of the cities of Britannia that the enemy is parading in the very citadel of our theological empire, and no one bold enough to meet him.

If the public wish for *Tracts*, there are an abundance already printed from which a selection can be made; and, having the pen

of a ready writer, I can easily supply such as I am neither afraid nor ashamed of appending my name to. If the public wish for sermons, I have, at least, 700 or 800 that I can, at a short notice, prepare for the press. And if they look for the "Lyre," to make the chord complete, they need not long complain. The mantle of Taliesin has not fallen in vain upon our house; and though we aspire not to the apostolical branch of mystical lyric poetry, we refuse not, when we see the necessity, to use for the glory of our God and Saviour the simple melodies of the harp of David. In conclusion, I beg to add, that all anonymous writers and criticisms will be treated with the notice they deserve, even as unworthy the attention of a Christian man. If a man has got a name, when he aspires to write for the public let him give it up; if he has no name to give, let him hold his peace. The heaviest charge I have yet heard alleged against me by those who differ from me is, my being personal,—i. e., confronting this party by publishing their names. I plead guilty, and take to myself the credit of being an honest and straightforward man; and if any of that party can demean themselves by noticing any anonymous scribbler that may set up, there is no reason why I should follow their example.

It may be brought forward against me that I have not entered sufficiently into the detail of the views of this party, and made my work of a sufficiently controversial character to be really useful. It is not because I lack materials, as the seven volumes well scored will bear me witness. It is not because I lack ability; and here in Oxford there are books to be consulted on all subjects; and, connected as I am by privilege with some of the best libraries, and having access by courtesy to many more, I do not shrink from the task; and when I find that this faction is too strong for me, I have personal friends among those who, for learning, powers of mind, and knowledge of literature generally, are by no means inferior to the most talented of this newly organized sect. My object has been rather to give, as clearly as I was able, an outline of their views and proceedings as far as I could compre-

hend them. I do not, indeed, much anticipate that they will feel disposed to look upon me as deserving their notice, but will pass me by as a man of no reputation, but that to me will be of very small moment. I, for my part, will not suffer them any longer to stalk before our camp without bringing all my energies and mental powers to bear against them, if no one else is to be found. To stop the progress of the fearful spiritual pestilence that is desolating our Zion I do not regard as possible; but I do trust that many, when they see the danger to which they are exposed by joining these men, will be enabled to look up to Him who alone is able to keep us from falling, and present us faultless before the presence of his glory, with exceeding joy.

New College, May 29, 1837.

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ERRATUM.—Page 17, line 9, *instead of daggers read crosslets like daggers.*

POPERY OF OXFORD.

CHAPTER I.

“The priest’s lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?”—Malachi, ii. 7—10.

TRULY awful and solemn is the address of Him whose province it was to minister in the midst of the seven golden candlesticks, as we read it in the commencement of the book of his own Revelation to the Churches. Upon this part of the blessed volume of inspiration it is meet and right that the visible church of Christ should ever ponder; there is a special and peculiar blessing attached as well to its perusal as the keeping of the words of its prophetic developments. These Seven Churches are emblematical of the various views and feelings that influence and distinguish the different sections of the visible church, and according to the temper and spirit of the mind of each individual, so he may be classed under some of these subdivisions; whilst the unity of all these, in their purity, makes up the seven-branched candlestick, which is an emblem of the Gentile church. Ought we not, then, to lay to heart that strong appeal made by the Lord of glory to the angel of the church in Laodicea, and confess that it is too well suited to a great body of the Members of the Church in England:—

“And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and

anoint thy eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. iii. 14—21.)

What a coldness and apathy seems to have overwhelmed the greater portion of its members, who are fully convinced in their minds that some step ought to be taken to expose and to remedy the evils that are coming upon us by the misguided and ill-directed zeal of a section of our body, so closely resembling the description afforded us of that degenerating branch of the church in Thyatira:—

"And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works." (Rev. ii. 18—23.)

By examining into the etymology of the word *Jezebel*, my reason for thus comparing the party in question to that withering branch of the church in Thyatira will be more obvious. **יֵזֶבֶל** is derived from **אִי**, an island, (see Gen. x. 5,) and **זָבַל**, to dwell, or reside, &c., (see Gen. xxx. 20.) The idea conveyed to the mind by the word *island* is that of separation from the main land, and I think that a similar impression must have been made upon the minds of all who know anything of this branch of the church of England,—viz., that they are, in respect to the main body of its members, in the same relative proportion as an island is to the continent from which it is separated by the surrounding water. And when I call them the *Church of the Separation*, I fear I shall not have bestowed upon them an unsuitable appellation. The history of literal Jezebel (see 1 Kings, xviii., and 2 Kings, ix.) is in the hands of every one in this land of bibles, so that all who can read it may learn the dangerous consequence of any such alliance to the Visible Church. The learned professor of Hebrew may bring what evidence he can find to invalidate my verbal criticism, and denounce it as fanciful and extravagant; it is, however, the most common etymology of the word, and very plausible. But I build not so much upon the word itself as the history, since I have found the Old-Testament histories the best possible commentators upon the doctrines and the precepts of the New. Let me but have Moses and the Prophets, (the great-grandfathers,)

with Jesus Christ and his Apostles, (the grandfathers,) and I shall then never envy Dr. Pusey and his friends their Augustine, and all the Company of the Fathers, old or young, upon whom, as foundation-stones, they may build their dogmas, their theories, or their practices.

It may be said of me, by those who read this publication, that I am hot; but they will not dare to say I am either cold or lukewarm. Whatever objections they may raise against me on the score of learning, science, or natural endowments, is of small moment: I stand up as a Member of the church of England, and as one of its regularly ordained ministers, and it is in virtue of my official, and not of my personal character, that I now take my stand upon the watch-tower; and whether they will hear, or whether they will forbear, is not my province to be over anxious to learn; I shall have delivered my own soul. If Phineas, the youthful grandson of the first high-priest in the family of Aaron, obtained the promise of an everlasting priesthood because he stood up for the honour of his God and the salvation of his kinsmen after the flesh, when in danger of ruin by the fearful devices of the man of sin, surely I have a sufficient precedent for what I have undertaken; and if that were the only one, it would indeed content me. I stand in the gap, because I see that wrath is gone out from the Lord against us; and may he bless the weak efforts of his ministering disciple. The controversy is not one of man's seeking, it is of the Lord, and he has brought one whom he hath chosen to the strife. I may say, with despised Paul, of old—

“Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh shall glory in his presence.” (1 Cor. i. 20, 21, 27—29.)

These are strange times, indeed, when the Fathers in Zion are asleep, and the Masters in Israel are dumb; but God will not leave himself without witness, but make it evident that it is his doing, and claim to himself all the glory. I am less than the least of all Saints; but to me is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.

The Parties interested in this controversy are numerous and complex. The Branch of the visible church in England stands in need of some individual who shall exhibit her in her own true colours. Her Episcopacy and her Clergy are insidiously attacked. The Public at large, whether Christian or infidel, cannot but feel a deep interest in the subject of these our internal divisions. Our

Dissenting and Seceding brethren are not in a slight measure involved in the general panic. The very name and existence of foreign churches seem to be likewise in danger. The views, therefore, of this sectarian faction of our clergy and our laity must be controverted and contradicted.

Let us not quietly permit ourselves to be set up, as was Rome of old, as *the church*, and none besides. It is assuming a title that the body of Christ can never lawfully sustain, until Himself, her chief Shepherd, shall appear. For, in these our doings, as a branch of the pure and Apostolical church of Christ, we condemn no other nations, nor prescribe anything but to our own people only : for we think it convenient that every country should use such ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition ; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances is often likely to be the case. A branch of the catholic (or universal) church, planted in these realms, doubtless we are, else our God had not blessed us as heretofore ; pure in our Creed ; spiritual—as far as it is possible for man to spiritualize—in our Liturgy and Services ; and Apostolical in our Orders : and surely this is sufficient, and ought to content us.

It will be my object to shew, in the course of this work, that the Controversy does not originate with myself, but that an attack is made by this newly organized system upon the very vitals of our religion, as embodied in the book of Common Prayer ; and that these individuals, whether they have a name or are nameless, are bringing into unmerited contempt myself and all others in the Established Church who hold clear and enlightened views of the doctrines of grace as they are plainly and literally set forth in the Thirty-nine Articles,—who wish to make no unedifying alterations in the division or length of our public services,—who are satisfied with the instructions they receive from their superior clergy, as well as the vestments and ceremonies in present use. I look upon the forbearance of the clergy (I can speak, at least, for myself) as being most unprecedented. We find a party, whom nobody knows, though everybody seems to pay deference to, entering into a Combination, and issuing tracts in the capacity of *Members of the University of Oxford*, containing the most absurd statements that ever issued from any body of educated men, addressed to the Clergy as well as the Laity, as if they were vested with supernatural powers ; and moreover, (who would credit it ?) suppressing their names ; and that Dr. Pusey should at length permit his influential and highly respected name to appear in the midst of such writings and compilations is one of the most strange features in this extraordinary miscellany.

This tract Depository has been opened since the year 1833, and no regular notice taken of it by any persons who have permitted their names to appear in print ; and, in consequence, they have taken courage, and increased in boldness, till at length the whole country is brought, by their means, into a state of feverish excitement. It has pleased the Lord, at length, to call *an individual* to the controversy, and as his own glory, and the good estate of his church and this nation, are so intimately concerned in the issue of the same, he will, I trust, give him the grace and strength necessary to support him in the midst of it.

There are two principles ever in active operation within each individual's breast, striving for the ascendancy. A similar struggle of opposing principles is likewise observable in the world at large. In the former instance, it is the working of the conscience acted upon by the sunbeams of truth, either natural or revealed ; in the latter, it is a strife kept up between light and darkness. The same painful spectacle meets the eye in what is called the religious world, and the most harrowing scenes have resulted from the clashing of the opposing parties. Upon the banner of one is unfurled a simple motto—"Nothing but Christ, and him crucified." Upon the other—"Antichrist."

The Religion of the true disciple of Christ is most simple and scriptural, imposing upon its followers nothing but Repentance towards God, and Faith in their Lord Jesus Christ as necessary to salvation. Everything else as laid down by the executive department of each pure church, is only by way of privilege and for purposes of edification to its own humble members.

But the Religion of Antichrist is just the converse of this simple proposition. Its votaries impose upon themselves their own imaginations and devices as the necessary part of their creed, with only just so much of the doctrines and the knowledge of the Saviour, as the light they may happen to possess will permit them to bring forward.

When, however, a view is presented to us of the Roman-catholic system of religion, and our mind enabled to comprehend within its grasp the hideous and gigantic form of the woman that sitteth upon the beast, we have before us a great Family Portrait whence are taken all the different sketches of every religion that is congenial with the earthly affections of unregenerate man. It needs, indeed, an anatomist well versed in all the hidden mechanism of the wonderful constitution of man, to exhibit this phenomenon in its true colours. But the principle itself is an established one, and as simple and intelligible as the well known fact, that all individuals of the human race (inasmuch as they are complex beings,) unite in one person the animal, the intellectual, and the moral natures. When we have all these properly developed and regulated by the Spirit of God, according to

the rule of the Word of God, we then have the new man, or the spiritual, or true Christian. But take them in the disunity, or separately, without assigning to each its proper and legitimate sphere, and we then have some of the broad outlines of Popery. This system, in its full development, appeals to all the five senses in its Ordinances or Observances. It vests the Intellect of a reasonable being in the hands of its Ministers, which technically it calls "the Church." It abuses the Moral faculties by confining their exercise to improper objects. And if, after all this, it possesses any Spirituality, it must be in spite of the system itself, and not the result of either the doctrines or practices it upholds.

In delineating for the reader's eye a representation of this gorgeous Babylonish garment, woven by the master hand of All Iniquity as a convenient covering for our natural and unregenerated humanity, I was not a little gratified by meeting with an illustration taken from the pages of our ancient classical annals, which I now present to my readers:—"It is told of Polycletus, the sculptor, that he begun two statues at the same time, one of which he resolved to execute agreeably to the taste of the multitude, and the other agreeably to the rules of art. He indulged every one who came to see the former, by transposing and altering some part or other of it, in compliance with their wishes and suggestions. When the two statues were finished, he exposed them both to public view, and one of them was highly admired and the other ridiculed, on which Polycletus, addressing his visitors, said, 'The statue which you hold in such contempt is your own making, that which you admire I made.'" Such a picture is presented to our eye when we bring the Religion of the multitude and contrast it with the standard laid down in the word of God.

Having been always a close observer of human nature, it did not escape my notice when I became a preacher to others, that all my hearers, having their faculties, endowments, tastes, experience, diverse from each other, would chalk out for me a path peculiar to themselves, which if I had submitted to, I should soon have been lost in *their wilderness*. The path already marked out for me in scripture was a simple one, even Christ Jesus, who, in reply to those whose complaint was, "Lord, we know not whither thou goest, and how can we know the way," said, "I am the way, the truth, and the life; no man cometh unto the Father but by me," a way of which it is said, also, in another part of the blessed word of God, "the wayfaring men, though fools, shall not err therein." I preferred to abide by the written rules of my divine Master, rather than attend to any such selfish and unreasonable *propositions*. I regret to add, that I have lived to see not a few cases that have convinced me of the soundness of the principle I then laid down. Many, who have met

with preachers and teachers after their own hearts, have at last been reduced to such a state of mind, as almost to doubt whether they ever had any real religion at all. The opinion of my fellow creature is of small moment indeed to me, as long as my eye can comprehend within its grasp the lovely and undivided image of the Christ of God, and this I have in the volume of the book that is written for my use as plain as I could wish it, *too bright*, even shrouded in the veil of my own nature, to gaze upon without being dazzled by its excellent glory. Human nature, because depraved and delighting in its pravity, turns away from this blissful light; they seek out their many *inventions*, and take the mallet of the *Popish* artist to deface those parts of the image most opposed to their own features, and we find them classed, each according to his *eye*, his *intellect*, his *propensity*, his *imagination*, his *science*, or his *crooked heart*, under the different banners that a world *lying in the Evil One* has unfurled. Give me the *actual creed* of each sect or *heretical* party of which the Religious world is made up, and I will give you an outline of their general character. Now Popery gives to them *all* a place that they can quietly occupy as soon as she has succeeded in darkening the natural eye, or in diverting the spiritual eye from a plain and simple exhibition of the *image of Christ*; her only obstacle is, the written word of God and the power of his Holy Spirit.

I advance these things because I know what is in the heart of man, and I dread as I would dread the tortures of the Inquisition, the torment and agony of my soul in beholding any poor sinner *following me* in any other way, except as a fellow traveller to Christ.

The prospect that meets my eye in Oxford, and, alas! out of Oxford, is of this nature. I behold *men raised up* and followed for their own sakes and not their Lord and Master's. And I fear not only there is a danger of being carried away by the fascinations of a Popery of the man, but by the blandishments of a Popery of the beast. I assert boldly, and without fear of contradiction, that none can, for any length of time, gaze upon and handle the vestments of an unchaste woman without at last falling into her embrace.

This is the *day of the Mouvement*, and, under existing circumstances, we should not be surprised at a movement in that quarter where Satan has ever been on the *qui vive*.

There is something very remarkable in the circumstance that two of the King's Professors in the University of Oxford should be brought before the public as prominent characters in those two opposing factions so rampant in the present day,—viz. the Regius Professor of Divinity, and the Regius Professor of Hebrew, both of them Canons in the same Cathedral, occupying the East and West angles of the large square of our most distinguished college.

The former appearing to stretch the strings of the human intellect at the expense of the other equally essential chords of the wonderful and once perfect harp, and carrying his followers into the dazzling regions of theoretical light, and leaving them without any adequate boundary lines to stay their wanderings.

The latter, on the contrary, with all his might, and a superabundance of zeal that perfectly astounds me, striving to haul again into the darkness that has passed, all the powers of an intelligent mind, and the energies of the moral feelings. Far be it from me to attribute anything but sincerity of purpose to either of these persons. It is neither my province nor my aim to search and try any heart but my own. The former of these individuals, having alluded to him only as far as it is necessary to my present argument, I would now take my leave of. I cannot, however, do it, without expressing publicly, as I have done to himself in private, my regret for the steps I have taken to record my decided and unfeigned disapprobation of his elevation to the chair of Divinity in this my University; for I feel convinced that in so doing I have been guilty of infringing the law of Love and the Spirit of the Gospel, (see John, vii. 51,) as well as of offering an uncourteous and ill-advised resistance to the appointment of his Ministers, to whose Supremacy in these realms I had taken a solemn oath; but in respect to the other party, of whom the Regius Professor of Hebrew is the most eminent, I shall have somewhat further to say. *I have singled out two individuals by name*, because I am convinced that they are *bringing me and the church of England at large* into disrepute by their proceedings. They stand in no need of commendation from me on the score of sincerity of purpose, neither would I *willingly* bring my name at all into competition with theirs. They have long been known to the world, and highly and deservedly esteemed, if report be true. I am an individual entirely unknown, except in a very small and insignificant circle; my praise of them would necessarily be regarded as nothing else but "*self-praise*." And much do I regret, for *their sakes*, that I have nothing but a humble *name* to uphold me; it would be an alleviation to the blow inflicted that it were from the hand of one worthy of the combat. My defence rests entirely upon the balance of truth in its favour, and not upon a name or a character, and I trust it will be estimated in proportion to its deserts. Far be it from me, who know my own short comings and many infirmities, uncourteously or unkindly to assail those whose error lies in the excess, not in the defect, of what the world has ever disliked. It would be a pampering of the depraved appetite of an already satiated multitude, at all times inexpedient, at the present juncture most unwise and unsafe. Far be it also from me, if the Lord has given me to see what they see not, to

raise myself up above them, for what have I got that I have not received at his hands? It may be when these things, and their inevitable tendency, are pointed out by arguments derived from analogy and by an appeal to past history, they will regard it as well meant, and be willing to take a word in season from a humble individual. I fear, indeed, that it may be otherwise; I know what it is, by painful experience, to have the blood raised up to high and feverish excitement, and have found time to be the best remedy. Besides, in these controversies, persons are too apt to let their better judgment and proper feelings be overpowered by their passions, and the extremes, by their very absurdity, operate as the safest check upon those who are really inquiring after truth.

There are a few, I trust, among the members of the University, who are anxiously expecting to see some one who will throw the first stone, and commence this singular controversy. I take my stand upon a very different ground from what many would be disposed to occupy; and with respect to those diversified fields of learning, and science, and historical research, I would gladly leave them for others. I place myself in the front of the battle as a public champion, and draw near unto the enemy, coming in the name of the Lord of Hosts, the God of the armies of Israel. And if I do but fight manfully, and as I could wish to do, the public, whom I serve, will at least give me their tribute of thanks.

I take my stand upon the Book of Common Prayer, as being in accordance with the word of God, and a sufficient earthly guide to myself and all other reasonable members of the Church of England. This book, I say, they are most insidiously attacking. In my humble estimation, the 39 Articles appended to that book are a sufficient commentary, or rather boundary wall, for all who have subscribed to them. I regard, likewise, the Rubric I have on record throughout the said book, as containing quite sufficient instructions for any of its Members or Ministers; and any change in its Vestments, Ceremonies, or Places and Modes of conducting the public worship, ought to emanate from the Ordinary, and if sanctioned by him, communicated to the other inferior Clergy.

Against these it appears to me they, either in letter or spirit, or both, are attempting an unwarrantable innovation.

CHAPTER II.

“ If the watchman see the sword come, and blow not the trumpet, and the people be not warned ; if the sword come and take any person from among them, he is taken away in his iniquity ; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel ; therefore thou shalt hear the word at my mouth, and warn them from me.”—Ezekiel, xxxiii. 6, 7.

THE different printed documents from which I obtain materials for the present undertaking are seven in number, embracing their Tracts, some Sermons, and a volume of Poetry ; I may call them, the *Context*, the *Commentary*, and the *Psalmody*, of the Separating Church.

They comprise three volumes of Tracts ; three volumes of Sermons, by the Rev. J. H. Newman, the reputed head of this society ; and the *Lyra Apostolica*. From these books it is my intention to select *as few* specimens as I conceive will be adequate to give my readers an insight into their doctrines and opinions.

TRACTS FOR THE TIMES.

Their context, or “ TRACTS,” are headed “ FOR THE TIMES,” and I fear there is much truth in this their designation. We, doubtless, are come at last to strange times, and I conceive that these tracts, taking them as a whole, are the strangest productions that were ever read. Such an admixture of truth and error, light and darkness, nourishment and poison, as defy the most acute intellect of a highly intellectual age properly to discriminate.

Next the Authors' titles are announced—“ MEMBERS OF THE UNIVERSITY OF OXFORD.” How many, or of what grade or attainments they happen to be, does not appear.

“ *Members of the University of Oxford !*” Let me ask, what authority have they to implicate me or any other member of this distinguished University in their strange doings, by such an insidious manœuvre. The honour of my University is at stake if I—whatever others may do—lift not up my voice against it. I never sent forth a tract, or a letter, or any communication, intended for the public eye, without appending my name or my special title to it, and therefore I can boldly ask, what right have these hidden ones to do that which might make me appear guilty in the eyes of the public ? What are the names of these our members ? Let them be announced, that we may know them, at least by name ! Had I not found Dr. Pusey there, by name, I should have scorned to have placed my name alongside of his. I fight in the daylight,

neither with small nor great, but with those only who are not ashamed of their doings. The hidden things of darkness belong to my God, and I leave all secret enemies in his hand. The blessed Jesus, our Lord, was crucified by that city which spiritually is called Sodom,* and Egypt;† and the learned Hebraist just mentioned by name need not for the first time be informed that the root of the former of these names is *secret* (their secret), and of the latter, *oppression*. Their secret is only known in their own circle.

As a Member of the church of England, and now an Officiating Minister in the diocese of Oxford, I demand, what right have any of its Ministers or lay Members to set themselves up as the organ of a body of men who do not even know their names? Had I been ignorant of the mild and meek disposition of our Diocesan, I should have been surprised that he had not long ere this taken up the subject as an insult to his less obtrusive clergy. I cannot believe that this party, notwithstanding their high-sounding words about the deference due to the Episcopal Order, have submitted these anomalous excrescences of their own excited imaginations and singular devices to his inspection or revision. If they have not done this, surely their vaunting about episcopal superintendence is in words only; and how they dare thus offend against their brethren by any insinuations on that head I cannot at all understand.

Next we notice the motto—

"If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

This forms a most appropriate heading to the work, and certainly intimates, most efficiently, the quality of these publications. If the trumpet were at this present moment sounding in our ears, I know not who are prepared for the battle. There is a deep sleep fallen upon us; and men seem altogether wedded to their own lusts. There is, I will admit, much talk, on the one hand, about Faith—on the other, about Works; but that lovely handmaiden which alone can unite these two opposite principles, so as to make them work together for our good and the glory of the Saviour, seems to be banished to some desert, or sent out as a missionary to the heathen. Her seat is desolate—yea, Charity, or brotherly love, has failed. She ought to be the chief Moderator, seated, like the head Magistrate in our own University, with her two supporting witnesses from the lower house on either side.

Why should we thus rail at one another, and not rather each help his brother? See what a strange admixture of creeds has been brought about—not unlike the newly-discovered art of amalgamating lead and copper. See how men are countenancing

* סד signifies to obstruct or stop any way; סוד, a circle of persons sitting together, &c., also a secret. (See Genesis, xlix. 6.)

† מער, (from ערר,) pressure, distress, (PAINS of hell.) Psalm, cxvi. 3.

each other in things essentially and diametrically opposed in their very nature to their own avowed sentiments. Our religious world is kept revolving on its axis, with its poles stationary, by the attraction of perpetual excitement. The people seeking to have their feelings worked upon and their passions gratified ; and the preachers, instead of bringing this feverish appetite down to the cool temperature of the gospel thermometer, adding fuel to the flame—ignorantly, it may be ; but assuredly, if we are to judge from the fruits of their labours, they have prospered in their strange work. I admit the truth of a position held by the party I am now confronting, that too much dependence is placed upon the preaching of man, and too little value attached to Common Prayer ; but this ought not to lead any reasonable follower of Christ into an opposite extreme.

The same scene is presented to our eye in the political hemisphere, and it has been too often the besetting sin of the visible church to permit her spirit to be mixed up with the deadly atmosphere of a world lying in the evil one. The political state of our country is nothing but a series of volcanoes, caused by the throes of agitation, instrumentally kept burning by the seditious and selfish manœuvres of men that have no fear of God before their eyes. Who can look upon our poor bleeding sister in Ireland, and not feel every nerve of the human frame stretched to the very utmost limits of endurable tension ? All done, too, in order to keep the intellect of a highly-gifted, a warm-hearted, and affectionate nation, in a state of slavery, bordering upon annihilation. In the midst of all this, we see, as it might be expected, a re-action ; they who would avoid the extremes of this spirit of the age, are placing too much dependence upon the forms and ceremonies of external devotion, and throwing into the shade—if not entirely extinguishing—the bright rays of the simple gospel of a meek and lowly Saviour.

Who shall prepare himself to the battle ? This is the question. I may repeat it ; but the Lord alone can give a satisfactory answer. It was by his appointment, in olden time, that his own silver trumpets were sounded both for the battle-field and also for the wilderness procession. (See Numbers, x.) If none of the other allies are able to give an answer to the timely inquiry they have now put forth, the King's Professor of Hebrew, if he have read the fathers of the Israelitish church as carefully and as laboriously as he has studied the fathers of the Gentile church, can set the matter completely at rest ; if not, why I will solve it for them. Let us then turn our eye awhile, and meditate upon the encouraging picture, as useful now to the Christian pilgrim as ever it was to the wandering family of Jacob. What was the order of their march ? Did not *Judah* lead the forces, with his conquering lion rampant on his standard. Britannia, thou hast now *twelve* quartered upon thy shield ; thy Sons need not be told that it is an

emblem of *faith*, or confidence in the Lion of Judah. It was the *royal tribe* that first stood forth, and upon his banner read this encouraging line—

“Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee.” (Numb. x. 38.)

Who next prepares to the battle? Is it not the first-born? Reuben?—the beginning of strength, the excellency of dignity, and the excellency of power.

“*Emblem of works*,” which of necessity flow from a living faith, and never take the lead. See! he raises on his standard the human head most perfect, with his threefold crown, conjoined by heavenly light. His motto I cannot write, for I do not read one on his banner.* Those that *work in the vineyard* are the *silent ones*. I see upon his banner another emblem—“*Thy streams*,” O Bellositum, once so pure, but now, I fear, they fall away ingloriously, and thou thyself must float with them to meet thy doom.

But who comes next? It is thy redeemed one, O Israel! Even Levi! All depends on thee; thou occupiest the centre of the line—the fulness of the perfect square. The Ark thy standard, “*the book*” alone thy shield. It is for thee the Battle rages—it is for thee the Strife begins! Oxford, my own tribe, look up, and scan thy banner—read thy heavenly scroll, and keep it in thine heart, and thou shalt never fall, till Judah’s noble Captain comes to bless thy waiting eyes.

Who next obeys the signal? Is it not Joseph, the Shepherd of Israel—he follows the ark—his covenant, sealed with blood, is there. Thy shepherd, O Israel, neither slumbers nor sleeps—thou art safe—the gates of hell shall not prevail against thee. Would you learn his emblem? Oxford—antient city—it is well known to thee. The Ox, it crosses the Fords of Reuben, as it follows the holy tribe, and never prospers when thou art smitten or afflicted.

Let Joseph’s prayerful cry be thine—

“Give ear, O shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims shine forth; before Ephraim, and Benjamin, and Manasseh, stir up thy strength, and come and save us.” (Psalm, lxxx. 1, 2.)

But who comes the hindermost? It is thy gathering standard, O Dan. And what his watchword—what his mystic sign?

“When my father and mother forsake me, then the Lord will take me up. Teach me thy way, O Lord, and lead me in a plain path because of mine enemies.” (Psalm, xxvii. 10, 11.)

Upon his floating banner, mark the fearful sign—an eagle, emblem of this our day, when man, on the soaring wing of intellect, would even dare to approach the solar ray.

* If Reuben had any motto upon his banner, it was, “Hear, O Israel: The Lord our God is one Lord.”—(Deut. vi. 4.)

“ ——— Ambition now
Soars to its darling height, and, eagle-like,
Looks at the sun of power, enjoys its blaze,
And grows familiar with the brightness.”

Judah! thou hast long mourned piteously for the day when the cruel Herod planted his eagle standard and defiled thy sanctuary. This was the cause of all that consternation which shook thy Priesthood so mysteriously, as they gazed through the rent veil of their temple upon the deserted seat of mercy.

Oxford! take warning, ere it be too late, lest he who lifts the eagle be thy scourge. For Dan, (*an unsealed tribe*) without his Serpent, captive-bound within his eagle's talons, shall be a “*a serpent by the way, an adder in the path, biting the horse's heels, so that the rider shall fall backward.*” (See Gen. xlix. 7.)

These four standards form the Cherubic emblem, as we find it described in the first chapter of the prophecy of Ezekiel.

And now, let me ask those who read this volume, whether we are, like Israel, ready for the battle well nigh begun? Are we not more like to Babel (*citadel of confusion*) than to Jerusalem,* *the dwelling (or vision) of peace.*

But as for me, with the good hand of my God upon me, I will stand up, and if alone I heed it not, for I stand up in His cause, and fight His battle, who has said—

“Fear not, thou worm, Jacob, and ye men of Israel; I will help thee, saith the Lord and thy Redeemer, the Holy One of Israel.” (Is. xli. 14.)

I hate *confusion*, Zerubbabel† is my mystic sign—*banisher of confusion*; and if, for my Master's name, I am still to be “*the banished man*,” He who has been with me as I passed through the waters will not fail nor forsake me if the flame should kindle upon me. In myself, I am but a poor, weak, and fallible being—the creature of a day,—in him who strengthens me, I shall be more than a conqueror.

I ask, once more, “*Who shall prepare himself to the battle?*” To the question I as boldly answer, They alone are ready who know, from a blessed experience, the all-sufficiency of the one offering and sacrifice of Christ to satisfy the soul in its many trials and difficulties, who can stand out in the battle-field of conflicting principles, with the love of God in Christ shed abroad in their hearts by the Holy Ghost.

* **ירושלם**—Jerusalem; the same as *a vision of peace*, or *a perfect vision*; from **יראה**, *he will see*, and **שלם**, *peace*, and **נשלם**, *be perfected*. Formerly called **שלם**, Shalem, as in Genes. xiv. 8; to which afterwards, **יראה**, *he will see or provide*, being added, which was given by Moses to Mount Moriah.—Gen. xxii. 14.

† **זְרֻבָּבֶל**, Zerubbabel—the *dispersion of confusion*—from **זָרַה**, *to scatter*, (Exod. xxxii. 20,) **בבל**, *confusion*, (Gen. xi. 9.)

CHAPTER III.

“He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”—Ephesians, iv. 11, 12, 13.

APOSTOLICAL SUCCESSION.—(First vol. of Tracts.)

THESE tracts appear to have sprouted forth from that root of bitterness which has from time to time defiled the visible church of Christ, and is the fountain whence these unclean and bitter streams emanate which are now troubling our afflicted Zion—I mean, the Apostolical Succession.

“Christ has not left his church without claim of its own upon the attention of men. Surely not. Hard Master he cannot be, to bid us oppose the world, yet give us no credentials for so doing. There are some who rest their divine mission on their own unsupported assertion; others, who rest it upon their popularity; others, on their success; and others, who rest it upon their temporal distinctions. This last case has, perhaps, been too much our own; I fear we have neglected the real ground on which our authority is built,—*our apostolical descent*.

“We have been born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. The Lord Jesus Christ gave his Spirit to his apostles; they in turn laid their hands on those who should succeed them; and these again on others; and so the sacred gift has been handed down to our present bishops, who have appointed us as their assistants, and in some sense representatives.

“*Now every one of us believes this.*”—(No. 1, p. 2.)

“Why then should any man here in Britain fear, or hesitate boldly to assert, the authority of the bishops and pastors of the church, on grounds strictly evangelical and spiritual: as bringing men nearest to Christ our Saviour, and conforming them most exactly to his mind, indicated both by his own conduct, and by the words of his Spirit in the apostolic writings? Why should we talk so much of an *establishment*, and so little of an APOSTOLICAL SUCCESSION? Why should we not seriously endeavour to impress our people with this plain truth;—that by separating themselves from our communion, they separate themselves not only from a decent, orderly, useful society, but from *the only Church in this realm which has a right to be quite sure that she has the Lord’s body to give to his people?*”—(No. 4, p. 5.)

“For it is obvious, that, among other results of the primitive doctrine of the apostolical succession, thoroughly considered and followed up, it would make the relation of pastor and parishioner far more engaging, as well as more awful, than it is usually considered at present. Look on your pastor as acting by man’s commission, and you may respect the authority by which he acts, you may venerate and love his personal character; but it can hardly be called a *religious* veneration; there is nothing, properly, *sacred* about him. But once learn to regard him as ‘the Deputy of Christ, for reducing man to the obedience of God;’ and everything about him becomes changed, everything stands in a new light. In public and in private, in church and at home, in consolation and in censure, and

above all, in the administration of the holy sacraments, a faithful man naturally considers, 'By this his messenger Christ is speaking to me; by his very being and place in the world, he is a perpetual witness to the truth of the sacred history, a perpetual earnest of communion with our Lord to those who come duly prepared to his table.' In short it must make just all the difference in every part of a clergyman's duty, whether he do it, and be known to do it, in that faith of his commission from Christ, or no."—(No. 4, p. 7.)

"Surely, before the blessing of a millennium were vouchsafed to us, if it be to come, the whole Christian world has much to confess in its several branches. Rome has to confess her papal corruptions, and her cruelty towards those who refuse to accept them. The Christian communities of Holland, Scotland, and other countries, [have to confess] their neglect of the apostolical order of ministers. The Greek church has to confess its saint-worship, its formal fasts, and its want of zeal. The churches of Asia their heresy. All parts of Christendom have much to confess and reform. We have our sins as well as the rest. Oh that we would take the lead in the renovation of the church catholic on scripture principles!"—(No. 8, p. 4.)

I make no remarks on these extracts. They are so simple one would imagine that they were written for children. Their meaning is self-evident. I shall merely use them as an introduction to the Apostolicity question.

This subject, I confess, I am quite at a loss to know how to handle as it deserves. It is, however, the main and all-absorbing dogma of this school of theology. I may call it their shibboleth, the "stream of separation."*

I must, therefore, say somewhat concerning it. In the first place, with respect to this *apostolical succession*, as now advocated by them, I can find no traces of its existence among the records of the church of England. Certainly, if we possess it, we keep it *secret*, and bring it not forward as a subject of public moment. Our reformers were too much humbled, by their merciful deliverance from the polluting grasp of Babylon, to boast of their *succession*; it was a sore and bitter subject to their souls. By such a continuation of the visible church, *all boasting* seemed to have been for ever excluded. It was of the Lord's mercies that they were not doomed to be partakers with Babylon of her plagues. They, therefore, not only did not make much of this succession; but said not a word about it—I mean in their *public* and *corporate* capacity. That the Blessed Head of the Church has preserved in this country, from the earliest period of its history, a Church partaking in *form* of the Apostolical pattern, comprehending a threefold order of ministers, I think few would presume to gainsay; but to advance anything with respect to its purity, or its being, in its external character, the delight of the Lord, and honourable, is what none would dare to affirm who have the spirit of Christ in them. I am amused at the ignorance of those who circulate the palatable tale of the continuation of the Church

* See Judges, chap. xii. 6; also marginal reading—"Which signifies stream or flood."

of England through that sink of iniquity, apostate Rome. If Rome has any apostolicity here, it is by gross usurpation and bare-faced imposition. The ancient British Church held out against her abominations for many a century, even after the arrival of the monk Augustine. Whence did he get his authority to ravin as a wolf amidst the heritage of the Lord in Britain? Had he not to go to a foreign land for his orders, and had he not also to enforce his authority, by having recourse to the civil power? What mean those daggers in the shield of the primate of all England, if it be not to perpetuate the nature of the Supremacy and the Episcopacy of Rome? No! Rome has its continuation of apostolicity, if we can call anything belonging to such abominations by that name, through the British Church, and is permitted to linger still upon our shores, because Britannia has a tender heart, and, while she hates the cruelty of the system, yearns over the persons of her deluded sons and daughters.*

And what do men mean when they talk of the apostolical succession? Do they mean to say that the *bishops of our church* are *apostles*, or hold the same office as the apostles did? If so, they must have the signs of apostles, and work miracles. "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds."—(2 Cor. xii. 12.)

It cannot have escaped the notice of every attentive reader of the word of God, that in order to apostleship, it was necessary to have seen *the risen Saviour*; as we learn from the writings of the last of the apostles, the *thirteenth*:—"And last of all he was seen of me also, as of one born out of due time."—(1 Cor. xv. 8.)

Besides, it does not shew either good taste or good sense in any one to sound *his own trumpet before him*, and certainly in the humble followers of Jesus Christ it is a most absurd anomaly to advocate humility of mind, and at the same time boast of a name. Let others say, "*There go the successors of the apostles, so meek, so lowly, so full of love and good works.*" Let us rather boast of our *apostolical success*. Our constant theme for rejoicing, and our boast, is this:—"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—(Galatians, vi. 14.)

We may, for aught I can shew to the contrary, have the apostolical succession; but, if we have, let us not be behindhand in our apostolical lives and conversation. The poor outcast descendants of the faithful Jacob are witnesses to this day of an uninterrupted line of *succession*, i.e., from those who *have the covenant of the circumcision* in the flesh; but if Abraham *their* father were now to visit them, how little joy could fill his breast to see them "outcast and forlorn," &c.

* See some extracts on the subject in Appendix III. (Letters C. and D.)

“ Yes, Israel’s sons, by scorpion curses driven,
 Outcasts of earth and reprobates of Heaven,
 Through the wild world in friendless exile stray,
 Remorse and Shame sole comrades of their way.
 O thou, *our* Guide, *our* Father, and *our* Lord,
 Lov’d for thy mercies—for thy power adored,
 To Israel’s woes a pitying ear incline,
 And raise from earth thy long neglected vine.”

HEBER’S PALESTINE.

It seems as if the Lord, in his preservation of the seed of Jacob, had given to the world as plain a proof as it is possible of the folly of man’s placing any dependence upon names or outward privileges. Which of all the twelve tribes are now distinguishable? Let the Jew himself reply, and he will tell us, Benjamin and Levi, only; all others are of uncertain origin; even the regal Judah is not to be found, or, if claiming his descent, is not recognised by Levi and Benjamin, who never deserted their elder brother. The sceptre of *Judah* is gone, a sure proof that the Anointed one is come. The Gentile Church has taken its place, as the Spiritual Seed of the House of Judah, descended by adoption from Christ himself, the Root and Branch of the House of David.

What was Judah? was it not the *Head*? And what were these tribes that now boast their origin from Levi and Benjamin? Are they not the *Heart* and the *Right-hand* of Israel?

Was not Benjamin the least, and at one time, like his representative Saul of Tarsus, not meet to be called a tribe of the Lord? Was he not, at one time, so reduced, by reason of his iniquity, as to be almost blotted out from the book of the tribes, preserved only by a special interference of Providence?—(See Judges, xx.)

And who was Levi?—They never had any inheritance in the land, but being the redeemed ones of Israel, God has, notwithstanding their great sin, not cast out their name from before him. The family of Aaron still are in existence, and the time will most assuredly arrive, when they shall minister once more before the Lord at Jerusalem.

What is this chorus of *apostolical* succession, but a most *fearful* evidence of the falling away of the Gentile church, so plainly foretold by the mouth of *our own* great apostle:—

“ For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation *them which are my flesh*, and might save some of them. For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of them *be* but life from the dead? For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches: But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: for if God

spared not the natural branches, *take heed* lest he also spare not thee.”—(Romans, xi. 13—21.)

The *spirit* breathing through this atmosphere, falsely called apostolical, is most deadly, and must eventually destroy those that send it forth. Who, or what, are *we*, that we should boast? Who are we, that we should kindle our own fires about our camp, and warm ourselves thereby. Why should we look upon all other *denominations* and foreign churches as so many herds of wild cattle, and deny them the sure and tender mercies of David, because they are not following the Saviour by the light of that *earthly* lantern, or dimly burning torch, which we hold forth? 'Tis not the Spirit of Jehovah Jesus that ever thus instructs his faithful followers.

“And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part.”—(Mark, ix. 38, 39, 40.)

Alas, how truly applicable to the present distress is that ancient parable of Jotham, the youngest son of Jerubbaal:—

“The trees went forth *on a time* to anoint a king over them; and they said unto the olive-tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig-tree, Come thou, *and* reign over us. But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, *and* reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, *and* reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon.”—(Judges, ix. 8—15.)

Is not this newly-revived theory, this fond thing, vainly invented, too much like the bramble of Abimelech? And if we persist in thus setting up our bramble, we may look for, in its season, the dreadful end of Abimelech and his party.

Under the head of Bishops I take the following extracts:—

“It may be asked, are these spiritual sons of the Apostles still alive? No;—all this took place many hundred years ago. These sons and heirs of the Apostles died long since. But then they in turn did not leave the world without committing their sacred office to a fresh set of ministers, and they in turn to another, and so on even to this day. Thus the Apostles had, first, spiritual sons; then spiritual grandsons; then great-grandsons; and so on, from one age to another, down to the present time.

“Again, it may be asked, *who* are at this time the successors and spiritual descendants of the Apostles? I shall surprise some people by the answer I shall give, though it is very clear, and there is no doubt about it; the bishops. They stand in the place of the Apostles, as far as the office of ruling is concerned;*

* As far as the office of *ruling*, not as far as the office of *teaching*, is concerned. The Apostles were both *inspired teachers* (Acts, ii. 3, 4,) and *bishops* (John, xx.

and, whatever we ought to do, had we lived when the Apostles were alive, the same ought we to do for the bishops. He that despiseth them, despiseth the Apostles. It is our duty to reverence them for their office sake; they are the shepherds of Christ's flock. If we knew them well, we should love them for the many excellent graces they possess, for their piety, loving-kindness, and other virtues. But we do not know them; yet still, for all this, we may honour them as the ministers of Christ, without going so far as to consider their *private* worth; and we may keep to their 'fellowship'* as we should to that of the Apostles. I say, we may all thus honour them even without knowing them in private, because of their high office; for they have the marks of Christ's presence upon them, in that they *witness* for Christ, and *suffer* for him as the Apostles did.

"We must honour the bishop, because he is the bishop; for his *office* sake, because he is Christ's minister, stands in the place of the Apostles, is the shepherd of our souls on earth while Christ is away. This is faith, to look at things not as seen, but as unseen; to be as sure that the bishop is Christ's appointed representative, as if we actually saw him work miracles, as St. Peter and St. Paul did, as you may read in the book of the Acts of the Apostles.

"But I must now mention the more painful part of the subject, i.e. the *sufferings* of the bishops, which is the second mark of their being our living apostles. I may say, bishops have undergone this trial in every age. As the first Apostles were hated and opposed by the world, so have they ever been. I do not say they have been always opposed in the same way. In these latter times, they have experienced the lesser sufferings of bearing slander, reproach, threats, vexations, and thwartings in their effort to do good. Time was, when they were even persecuted, cruelly slain, by fire and sword. That time (though God avert it!) may come again. But, whether or not Satan is permitted so openly to rage, certainly some kinds of persecution are to be expected in our day; nay, such have begun. It is not so very long since the great men of the earth told them to *prepare for persecution*; it is not so very long since the mad people answered the summons, and furiously attacked them, and seemed bent on destroying them in all parts of the country.

"Then you will honour us with a purer honour than many men do now, namely, as those (if I may so speak) who are intrusted with the keys of heaven and hell, as the heralds of mercy, as the denouncers of woe to wicked men, as intrusted with the awful and mysterious privilege of dispensing Christ's body and blood, as far greater than the most powerful and the wealthiest of men in our unseen strength and our heavenly riches." (No. 10, pp. 3—6.)

How far the bishops of our church may feel themselves flattered by such expressions of devoted affection, it rests with them alone to decide, but I cannot but think that, for the sake of consistency at least, this confederacy should have consulted with their own bishop, and obtained his special sanction for this their literary publication, and dedicated it to him. Not being certain who the members of this tract society may happen to be, I am unable to say whether I am correct or not in my conjectures; but I strongly suspect that not a few of this party have appended their names to that address so recently sent up from Oxford to our respected Primate. If they are among the number of those who signed the said document, they have unconsciously been affixing their hand and seal to their own confession of guilt, since, upon reading it,

21, 23.) Their successors are bishops only, not inspired teachers; and rule according to the Apostles, teaching,—not absolutely, as the Apostles may be said to have done.

* Acts, ii. 42.

I find a clause of this description, both uncalled for and impolitic in the extreme:—

“We feel assured, that, notwithstanding some local and temporary disaffection, the bishops of our church may depend with full confidence, not only upon the faithful support of their clergy, but on the attachment of the great body of the people.

“We may be permitted to add, that we feel much more confidence in the collective wisdom of the bishops of our church, *than in combinations (now so frequent) of private individuals*; and we shall ever be ready to offer our dutiful and earnest co-operation in such plans as may be suggested, by their united counsels, to extend the efficiency of our venerable church, without weakening the defences and safeguards of her purity.”

Can this their combination be called anything else but a *combination of private individuals*, and one, too, of the very worst description, their names not being made known either to the Public, the Clergy, or the Learned Body (in the expressive language of the beast, “*ad populum, ad clerum, ad scholas,*”) for whom they are so indefatigably at work. And I must, moreover, add, that if they themselves display such a glaring inconsistency in their Public Acts, surely they ought to be very careful how they attribute improper motives to others, who are at least open and straightforward in their erroneous Combinations.

While such unreasonable claims are being brought forward in behalf of the clergy, it has not escaped me that there is much ignorance of matters of fact existing on that head. There is no individual, I believe, more jealous than I am myself of the proper and reasonable rights of the Christian minister; but I cannot brook such a thing as laying in a claim to any privilege at the expense of truth, and without the sanction of God's pure and written word. Persons, in general, seem disposed to regard the power and attributes of a bishop, or an episcopally ordained minister of the church of England, as all but sovereign and absolute, as if they obtained some extraordinary influence and character by virtue of a succession from the apostles, or some such source. Now, I imagine few persons are aware that the office of ministering in the congregation is derived, not from a bishop or archbishop, but from the *visible church*. Three members, *at least*, of the visible church, being in full orders, having care of souls, as rectors, vicars, &c. (as the case may be), have public authority given them in the congregation to choose and call to the work of the ministry such only as they can deliberately pronounce to be, as far as they are capable of forming an opinion, fit and proper persons; whilst, at the same time, that particular congregation or *religious society*, from which the candidate for orders is set apart, has a power, through any of its members, whether of the laity or clergy, to prevent it, by alleging any lawful impediment whenever the banns of ordination are published in their presence. This publishing of banns is known better by the

term "*Si quis*." (See papers on the subject in Appendix III., letter E.) A certificate of this "*Si quis*" having been duly read, and no impediment alleged, must be attested by the officiating minister, and one of the churchwardens; it is then forwarded to the bishop. Testimonials given by the societies of the respective colleges in our universities are similar as regards the principle, though varying in the form of words. Much attention has been drawn to this subject, in this University, since the publication of a sermon on 1 Corinthians, ii. 12, preached before the University of Oxford, at St. Mary's, on Sunday, Feb. 6, 1831; and not only has greater caution been exercised in granting testimonials to doubtful characters, but in some cases, I believe, the wording of the said testimonial has undergone a modification to suit the state of the times. These papers, together with a certificate of the age of the party, being forwarded to and approved of by the bishop; the candidate is sent to the bishop for his examination—to be examined by the bishop in person, in the presence of at least three of his own clergy, being in full orders; or in case the bishop have any lawful impediment, the examination is to be conducted by one of the said clergy in the presence of the rest. (See papers in Appendix III., letter E.) If the said examination should prove satisfactory to the bishop and his clergy, the candidate is admitted into orders by the imposition of hands; in the ordering of a Deacon by the imposition of the hands of the bishop alone, but in that of a Priest, there must of necessity be three at least of the order of priests present to lay hands upon the candidate at the same time with the bishop. This I look upon as an incontrovertible proof that neither a bishop, nor even an archbishop, is vested by the church of England with any personal power of admitting any individual to the office of a priest to minister in the visible church. That any of the bishops depart from these very wise and proper regulations, I do not imagine to be at all probable, particularly in the present day, when they cannot but be aware they have many most unreasonable and bitter enemies openly against them watching for their halting, and so few sincere friends, while those very persons who profess to be their most zealous advocates persist in holding them up to the scorn of the public, as if they alone were responsible for admitting into the vineyard those labourers who do not adorn the doctrine of the blessed Saviour by their life and conversation. The blame ought to be shared by all parties concerned equally—first, it lays at the door of those who call and send them, then upon the congregation that permits the banns to be published, and allege no cause, when they know there is much cause, why they should not be admitted into holy orders; but least of all are the bishops to be complained of, for they can only form an estimate of the respective candidates by

the profession made and the examination held in their presence, as any other fallible human beings; and if they were to presume to do so upon a bare suspicion of motives, they would then be very justly to be reprehended for taking to themselves the prerogative of Jehovah, who alone knoweth what is in the heart of man. If any one be found daring enough to say that these wise regulations of our forefathers are *mere matters of form*, I say they are begging the question altogether, and condemning themselves. Who, I would ask, is to be blamed that they are made mere matters of form? Do we not all share and share alike in the disgraceful imputation? Is the proverb true,—like people, like priest?—if so, let the people hold their peace till they themselves are free from the guilt alleged: the word of God said of Israel, in olden time, “*My people love to have it so, and what will ye do in the end thereof?*” If we sow the wind we may expect to reap the whirlwind. A man who sits at table for form’s sake, may be content to gaze at dishes garnished out, though empty, or stones, instead of bread; but they who are hungry and thirsty must have food convenient set before them, if not, they certainly are not to be blamed if they get up and seek for it where it may be procured. Most assuredly, as long as we refuse each to help one another in setting convenient food before our hungry flocks, it is no sign of the spirit of our merciful High Priest, who was always touched with a feeling of our infirmities, to inveigh against, or persecute, those who may be striving to lay before their followers the best provisions they may have, merely because they have no claims to the apostolical line of genealogical descent. Though I feel not the slightest inclination to hold out any encouragement to a Dissenter or Seceder as such, I can look upon each and all of them as brethren in the flesh; and the greater the error into which I perceive them to have fallen, so much the more compassion do I feel due to them on my part, and the more earnestly do I pray to God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, that he would give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions, and take away all hatred and prejudice, and whatever else may hinder us from godly union and concord, that we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity; and that I may be able to appeal to the Members of my own Apostolical Church, as living witnesses of the truth of our glowing professions of holy love, and that the universal church may be so guided and governed by the good Spirit of Jehovah, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.

CHAPTER IV.

TRACT ON BAPTISM.—DR. PUSEY, ETC.

“BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased, by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.”—ARTICLE XXVII.

THE ceremony of baptism always has been, and I suppose always will be, a subject of discussion and difficulty among men, inasmuch as we are all naturally prone to put the sign instead of the thing itself. To attempt a clear exposition of a subject about which so many learned and pious men have been perpetually differing, is not my present intention; but just to ascertain what the Article of my own church says on that head, and, at the same time, strive to discover what Dr. Pusey supposes it to mean.

I. It asserts of baptism, that it is (1) a sign of profession, and (2) a mark of difference, whereby Christian men are discerned from others that be not christened. It is also—

II. A SIGN of regeneration, or new birth, whereby (1) as by *an instrument*, they that receive it rightly are *grafted into the church*. (2) The promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are VISIBLY signed and sealed. (3) Faith is confirmed, and (4) grace increased, by *virtue of prayer to God*.

The Catechism of the same church declares, with respect to those that come to be baptized, that it requires two things by way of profession:—1. Repentance, whereby they forsake sin; 2. Faith, whereby they stedfastly believe the promises of God made to them in that sacrament.

I conceive that, from these premises, we may fairly and legitimately draw this inference, that there must be an inward or spiritual change (as far as it is possible for man to judge by evidence afforded to his senses) before the church of England can admit any adult to the rite of baptism; consequently, REGENERATION, or the new birth, in the adult, takes place before baptism, else a *visible* church could have no evidence to authorize it in the use of such a seal as it does upon the admission of each visible member into

its body. Baptism, according to the definition of it, is the instrument or document, or deed of conveyance, whereby the convert to the faith of Christ is admitted to the privileges of the visible church, the *first* of which is that of "*common prayer*." The subject of infant baptism I look upon as quite a different thing; and surely, if the church to which I belong does not regard baptism as conferring regeneration, or the new birth, upon the adult recipient, the wisdom of those that framed its articles and liturgy forbids us to conceive that it presumed to sanction anything of the sort in the case of infants. For man to limit God's power, or to mete out a certain period of time when he is to beget his own children, is only characteristic of man's presumption. I, for my own part, am quite satisfied with the words of the article, which says—"The baptism of young children is in anywise to be retained in the church, as most agreeable with the institution of Christ."

Now, in the case of Dr. Pusey and his hidden associates, I complain not that they have their opinion, much less that they differ from me; but I do complain that they, by this mode of unfair attack upon us, should obtrude their private and unauthorized judgment upon the public, as if they were delegated to such a responsible end. What Dr. Pusey's real sentiments may be on this complex question, I confess my utmost reasoning and inquisitorial powers are incapable of deciding; but so far I have understood him, that he is averse to, and dissatisfied with, the literal interpretation of the church of England, as contained in the article on that head. And now let him speak for himself:—

"The doctrine, then of baptismal regeneration (rightly understood) may have a very important station in God's scheme of salvation, although many of us may not understand its relation to the rest, and those who do not believe it cannot understand it. For this is the method of God's teaching throughout—'First believe, and then you shall understand.' And this may be said, in Christian warning, against those hard words in which Christians sometimes allow themselves; as 'the deadening doctrine of baptismal regeneration;' language which can only serve to darken the truth to those who use it, and which is by so much the more dangerous, since all Christians believe that regeneration *sometimes* accompanies baptism; and since baptismal regeneration was the doctrine of the universal church of Christ in its holiest ages, and our own reformers (to whom, on other points, men are wont to appeal as having been highly gifted with God's Holy Spirit,) retained this doctrine, a private Christian ought not to feel so confident in his own judgment as to denounce, in terms so unmeasured, what may, after all, be the teaching of God; 'lest haply he be found to fight against God.'" —Tract on Baptism, pp. 3, 4.

"First, then, I would remark on the fact, that whereas, confessedly, regeneration is in scripture connected with baptism, it nowhere is disconnected from it. Baptism is spoken of as the source of our spiritual birth, as no other cause is, save God: we are not said, namely, to be regenerated by faith, or love, or prayer, or any grace which God worketh in us, but to be 'born of water and the Spirit' in contrast to our birth *of* the flesh; to be saved by the washing of the regeneration, or the new birth, in like manner as we are said to be born *of* God, or *of* incorruptible seed. Other causes are, indeed, mentioned as connected with our

new birth, or rather that one comprehensive cause, the whole dispensation of mercy in the gospel, as, 'born of seed incorruptible *through* the word of God, which liveth and abideth for ever,' 'in Jesus Christ have I begotten you *through* the gospel,' 'of his own will begat he us by the word of truth;' but no other instrument is spoken of as having the same relation to our heavenly birth as this of water."—Tract on Baptism, p. 12.

"There is no hint that regeneration can be obtained in any way but by baptism, or if totally lost, could be restored."—*Ibid.*, p. 14.

"The very error of the Novatians, that none who fell away after baptism could be renewed to repentance, will approach nearer to the truth of the gospel than the supposition that persons could be admitted as dead members into Christ, and then afterwards, for the first time, quickened. Our life is, throughout, represented as commencing, when we are by baptism made members of Christ and children of God; that life may, through our negligence, afterwards decay, or be choked, or smothered, or well nigh extinguished, and by God's mercy again be renewed and refreshed: but a *commencement* of spiritual life after baptism, a death unto sin, and a new birth unto righteousness, at any other period than that one first introduction into God's covenant, is as little consonant with the general representations of holy scripture as a commencement of physical life long after our natural birth is with the order of his providence."—*Ibid.*

"To this end he reminds them that they needed nothing out of Christ; for they *had been* filled with him, who filleth all in all, the Head of all rule and all power; therefore they needed no other power, but only his,—they *had* received the *true* circumcision, and so could require no other; they *had been* disencumbered of the sinful mass with which they were naturally encumbered, 'the body of the sins of the flesh,' by the circumcision which Christ bestowed: their old man *had been* buried with him in baptism; they *had been* raised with him (as they ascended out of the water) by a power as mighty as that which raised him from the dead: all their old sins *had been* forgiven, and they themselves re-born from the dead, and *been* made partakers of the life of Christ, 'quickened with him;' the powers of darkness *had been* spoiled of their authority over them, and exhibited as captives, and dethroned. All these things had been bestowed upon them by baptism; the mercies of God had been there appropriated to them; sins blotted out; their sinful nature dead, buried in Christ's tomb: death changed into life: and therefore, as they had no need, so neither were they to make void these gifts by trusting in any other ordinances, or looking to any other Mediator."—*Ibid.*, p. 32.

"But it were the very error of the rationalists to suppose that God's Holy Spirit, when he took the words used in Jewish theology, and employed them to express Christian truth, conveyed nothing more by them than they would have meant in the mouth of any ordinary Jew; and did not rather, when receiving them into the service of the sanctuary, stamp them anew, and impress upon them His own living image. Since, namely, baptism is not a *mere* initiatory rite, but is an appointed means for conveying the Holy Spirit, the language must in some respect be conformed to our higher privileges; and, instead of the covenant being said to be sealed to us, we are declared to be sealed by the Holy Spirit: since the Holy Spirit is then first pledged and imparted to us, and the earnest then given us is a pledge, that unless we wilfully break off the seal, we shall be carried on to eternal life, with larger instalments of our promised possession, until 'the possession, purchased' for us by Christ's precious bloodshedding, shall be fully bestowed upon us, and God's pledge be altogether 'redeemed.'"—*Ibid.*, p. 37.

"We admit, however, that baptism is a sacrament; and if so, it must convey the grace annexed to it, whenever no obstacle is placed in its way by the unworthiness of the recipient. For this has been the notion of the whole Christian church, that the sacraments are not bare signs, but do convey that also which they signify. Since, then, infants are incapable of opposing any obstacle, we must believe that the grace of baptism, 'a death unto sin, and a new birth unto righteousness,' is hereby conferred upon all who are brought to be engrafted

into their Saviour by baptism. For the question is not, whether infant baptism be 'most agreeable to the institution of Christ,' but (it being allowed so to be) whether the full privileges of baptism be thereby conveyed to all who are brought to Christ in it, or whether some receive the reality, others the empty sign only?" —Ibid., pp. 83, 84.

DR. PUSEY'S THEORY.

1. "All Christians believe that regeneration sometimes accompanies baptism."

2. "Baptism is spoken of as the *SOURCE* of our spiritual birth, as no other *CAUSE* is, save God."

3. "There is no hint that regeneration can be obtained in any way but by baptism, or if totally lost, could be restored."

4. "Our life is represented throughout as commencing when we are, by baptism, made members of Christ and children of God."

5. "All these things had been bestowed upon them by baptism."

6. "Baptism is not a mere initiatory rite, but an appointed means of conveying the Holy Spirit."

7. "Baptism is a sacrament; and if so, must convey the grace annexed to it, whenever no obstacle is placed in its way by the unworthiness of the recipients."

THE ARTICLE ON BAPTISM.

1. The church of England, in her comment upon the subject of baptism, in the above article, does not believe that regeneration, or the new birth, accompanies baptism in *any* adult recipient, inasmuch as she looks upon them, before she admits them to that privilege, as already partakers of faith and grace, which can never exist in any that are unregenerate, or not born again, of which she positively asserts *they are increased* (not given) *at baptism*.

2. The Article does not encourage the notion that baptism is either a *source* or a *cause* of regeneration, or new birth.

3. No Article of the church of England either sanctions the fond fancy that regeneration, or the new birth, can be obtained at baptism, much less that spiritual life, which is the perfect work of the Lord and Giver of life, can ever be lost, if he is its Author.

4. None of the Thirty-nine Articles represent any such thing.

5. The Article on baptism represents them in a very different light; viz., as being visibly signed and sealed to the baptized person (already in possession of them) at their admission into the visible church.

6. The Article does not in anywise encourage such an idea; nothing is intimated on the subject of conveying the Spirit; there is, however, of increasing faith and grace in those who worthily receive the same, but not by the baptism itself, but by virtue of prayer to God.

7. The Article of our church simply affirms that *grace* is *INCREASED* at baptism, not *CONVEYED* to those that worthily receive the same.

The opinion of the Fathers on baptism:—

"St. Augustine's unhesitating faith:—'Most excellently, (saith he, writing against the Pelagians,) do the Punic Christians entitle baptism itself no other

than salvation, and the sacrament of the body of Christ no other than life.' Whence, except from an old, as I deem, and apostolical tradition, by which they hold it inserted into the church of Christ, that, without baptism, and the participation of the Lord's table, no man can arrive, either at the kingdom of God, or salvation and life eternal. This, as we have said, is what scripture testifies. For what do they who entitle baptism salvation, hold, other than what is written, 'He hath saved us by the washing of regeneration;' and what Peter saith, 'The like figure whereunto baptism doth now save you?'—Tract on Baptism, p. 21.

"The Fathers, certainly, of the Christian church, educated in holy gratitude for their baptismal privileges, saw herein, not the death only to sin, which we were to die, but that also which in Christ we had died, the actual weakening of our corrupt propensities, by being baptized and incorporated into Christ; not the life only which we are to live, but the life which, by baptism, was infused in us, and which as many of us as are now 'walking in newness of life,' are living in Christ by virtue of that life."—*Ibid.*, p. 22.

"It appears also a great charity of our church, that, whereas we know not when the seeds of evil first spring up in a child, she has ordered baptism to be administered at the earliest period practicable, that so the spiritual antidote might be infused into its frame before the latent poison of inherited corruption should begin to work. The principle that children are regenerated by virtue of the sacrament of the baptism, because they *put no bar* of an opposite will, is laid down in the broadest way by St. Augustine, in answer to an African bishop, who felt some difficulty how the sponsors could declare so positively that 'the child brought to baptism believed in God, and the rest, whereas it had no knowledge of God, and the sponsors or parent knew not whether it would hereafter believe and do these things.' 'The little one, then,' St. Augustine says; 'although he have not as yet that faith which consists in the will of the believer, is made a faithful one *by the sacrament of faith itself*. For as he is answered for as believing, so also he is called faithful, not by assenting to the substance thereof by his mind, but by *receiving the sacrament of that substance of faith*,' " &c. &c.—*Ibid.*, pp. 84, 85.

It is neither my intention nor wish to make any remarks on the views held by the Fathers; the Anglican church has no need of any such commentary upon her Articles; and I think the reader will coincide with me, that their opinion and Dr. Pusey's are more agreeable to each other than either of them are to the 27th Article.

The learned Professor, in his eagerness to make his own views as prominent as a multiplicity of words, and quotations, and references, can render them, seems to have forgotten altogether that there was such an Article in existence as the one on Baptism; but I hope next time he writes on the subject, he will keep it before his eye, and adhere to his text. As I carefully and painfully turned over page after page of his laborious work, with the 27th Article before me, I could not refrain from exclaiming, mentally, "What possible connexion can these have with each other! Dr. Pusey has never subscribed his hand to this! if so, certainly he has not scanned its grammatical features through the same intellectual lens as myself!" For, if my reasoning powers are competent to form an opinion of the text itself, and the commentary thus supplied by Dr. Pusey and his witnessing Fathers, I should pronounce them to be as far removed from each other

as it is possible. And as Dr. P., indeed, seems to be very desirous to represent the views of those who interpret the Article in its usual and literal acceptation as Rationalists, I hope, if the Society should issue another edition of his Tracts on Holy Baptism, he will draw out a clear definition of what an Irrationalist is; for truly it may be said, if I am classified among the Rationalistic students of Theology, he aspires to, and must be permitted to occupy, a seat among the Irrationalistic Doctors in Divinity.

The religion of our crucified Redeemer is not contrary to enlightened reason, though far beyond its highest powers fully to comprehend, in its height, its breadth, its depth, or unsearchable riches; and the Thirty-nine Articles of the church of England were framed by a body of reasonable men, who designed them for the use and benefit of a branch of the visible church, whose members were supposed to enjoy a free and full exercise of their mental and perceptive faculties.

The views of Dr. Pusey are equally *irrational* on a subject rationally set forth in the sixteenth Article; I mean, *Sin after Baptism*. I will lay now before my readers a few extracts:—

“The Fathers urge the difficulty of the cure of sin after baptism, at the same time that they urge men to seek it: they set side by side the possibility and the pains of repentance: they urge against the Novatian heretic, that there is still ‘mercy with God, that he may be feared:’ they urge this truth against their own fears, and the insinuations of the evil one, who would suggest hard and desponding thoughts of God, in order to keep in his chain those more energetic spirits, who feel the greatness of their fall, and would undergo any pains whereby they might be restored; but the ancient church consulted at the same time for that more relaxed and listless sort, (of whom the greater part of mankind consist,) who would make the incurring of eternal damnation the breaking of covenant with God, the forfeiture of his Spirit, the profanation of his temple (ourselves) a light thing, and easy to be repaired. Therefore, while they set forth the greatness of God’s mercy, they concealed not the greatness of man’s sin, in again defiling what God had anew hallowed: they concealed not *that such a fall was worse than Adam’s*, since it was a fall from a higher state, and in despite of greater aids: that though God’s mercy was ever open, yet it required more enduring pains, more abiding self-discipline, more continued sorrow, *again to become capable of that mercy*.”—Tract on Baptism, p. 57.

“It behoves us much to ascertain, by patient, teachable study of that word with prayer, whether it be right to make the way of repentance so easy to those who, after baptism, have turned away from God: whether we have any right at once to appropriate to them the gracious words with which our Saviour invited those who had never known him, and so had never forsaken him, and with which, through his church, he still invites his true disciples to the participation of his own most blessed body and blood—‘*Come unto me, ye that labour and are heavy laden; having no fresh ‘baptism for the remission of sins’ to offer, no means of renewing them to repentance,*’ we have any right to apply to them the words which the apostles used in inviting men for the first time into the ark of Christ; whether we are not thereby making broad the narrow way of life, and preaching ‘peace, peace, where (*in this way, at least*) there is no peace.’” —*Ibid.*, p. 207.

“The fountain has been indeed opened to wash away sin and uncleanness, but we dare not promise men a second time the same easy access to it which they once had: that way is open but once: it were to abuse the power of the keys en-

trusted to us, again to pretend to admit them thus; *now there remains only the 'baptism of tears,'* a baptism obtained, as the same Fathers said, with much fasting, and with many prayers."—Tract on Baptism, p. 59.

"There are, then, these limitations in scripture, or derived from it by the Fathers, to this second birth *after* baptism. That it is one of suffering, whereas the former birth, by baptism, was one of joy and ease; that it is less complete than the former, and is a slower and more toilsome process, (the slowness is spoken of by St. Paul, 'my little children, of whom I travail in birth again, *until Christ be formed in you*;) that it is a *second* regeneration, ('of whom I travail *again*,')—not differing from the preceding, as if the regeneration of Christ's ordinance were a change of state, the regeneration of repentance a change of nature; that, outward in the flesh; this, inward in the spirit: God forbid that we should so speak of Christ's ordinances!—but that it is a sort of restoration of that life, given to those to whom it is given, by virtue of that ordinance; a restoration of *a certain portion of their baptismal health*. It is not '*the new birth*' simply, *that is baptism*; but it is *a revival, in a measure, of that life*; to be received gratefully, as a renewal of a portion of that former gift; to be exulted in, because it *is* life; but to be received and guarded with trembling, because it is the renewal of what had been forfeited; not to be boasted of, because it is but the fragment of an inheritance 'wasted in riotous living.' *Lastly, it is bestowed through the ministry of the church*. 'Little children, of whom I travail again.'"—Ibid., p. 72.

I shall make no comment upon the above, but leave them to be contrasted with the Article on the same subject, which certainly uses all conceivable tenderness towards those of her communion who have fallen into sin after baptism; not denying the place of repentance to them, or regarding them with any other feelings except the same tender affection which we all must entertain to any member of our own family or household that has fallen into disgrace. Surely the mystic yearnings of a tender mother's heart cannot be altogether suppressed by the most unkind and rebellious conduct of any of her children, in giving birth to whom she has endured great pains and perils. For as long as the sympathetic strings of a kindred instrument remain unsnapped asunder, they must vibrate according to the laws of their respective harmonies. A parent may impose a penalty upon the offending member of the family, for the sake of the rest of the establishment, but not with the slightest expectation of making that tie perfect which had never been dissolved; no power on earth can dissolve the tie of relationship that nature lays claim to. And if nature—fallen, unregenerate nature—teach a lesson like this, what ought grace to do? Surely, if we set up a standard of pains and penalties for the restoring of our weaker brethren to our visible flock, the very heathen will rise up and condemn us in the day of judgment. Did Dr. Pusey ever read the parable of the Prodigal Son? if not, I think he would do well to weigh its meaning, and place it side by side with the Article of his church; and if he does, I am sure that, when he admits that our heavenly Father is typified under the emblem therein displayed, he will also admit that our own Article on the same subject, tolerant as it is, has just the same reference to that parable as the least of the works of a superintending Providence has when com-

pared with the most perfect display of man's mechanical powers ; there is a fulness and a frankness of forgiveness embodied in that beautiful illustration of the heavenly-minded Peacemaker that is unfathomable ; any enlargement upon the behaviour and the language of the father in the parable, only weakens its force, and mars the perfection of its imagery :—

“ But when he was yet a great way off his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him ; and put a ring on his hand and shoes on his feet : And bring hither the fatted calf, and kill it ; and let us eat and be merry : For this my son was dead, and is alive again ; he was lost, and is found.”—Luke, xv. 20—24.

I am not surprised, even at this stage of our spiritual eclipse, when the doctrines, the opinions, and persons of men, in all their earthy fulness, are permitted to pass between the bright and lovely rays of the Sun of Righteousness and the paler surface of the silvery Moon, an emblem of the visible church of the first-born, that an universal and simultaneous burst of astonishment, horror, and perplexity, should have pervaded this University, when the Regius Professor of Hebrew preached before them on this same subject ; and if those of his congregation who had the power of bringing him before a tribunal to decide on the subject of heresy have neglected their opportunity, they, at least, have no reasonable grounds for complaining of the learned Professor's erroneous views. Much as I am opposed to his views as a theologian, I give him the credit I feel he deserves, and I am bound to pay him, as a man, both straightforward in his character, and a sincere advocate of his peculiar notions : much do I regret that I am under the necessity of classing him at all amongst such a dishonest confederacy as that he has fallen into in that pamphleteering academy, of which he is the only student whose name is fairly before the public.

TRACTS FOR THE TIMES—THIRD VOL.

IN selecting some fragments from the third volume of this singular miscellany, I felt quite relieved in my mind by finding that it was made up, for the most part, of extracts from various writers who seem to favour the views of the party that issue them. I rejoice in this discovery, on my own account, as well as that of others, as it supersedes the necessity of perusing them. Such selections, it is obvious, are made by persons upon whose judgment it is impossible to place any reliance ; the specimens of their own compositions are so mystical and opposed to the word of God, and to plain common-sense, that it is not probable they would either approve of, or select, what would be profitable to an enlightened and reasonable Christian.

Besides, in their translations of the Latin and Greek fathers, how are we to judge of their being sufficiently versed in the learned languages to undertake such a task. Dr. Pusey, indeed, is, according to the decision of our classical examiners, placed high upon the list of honours; but with respect to his coadjutor, if, indeed, he be the editor of these tracts, we have no such evidence to depend upon, as he does not appear very high upon the list of those that distinguished themselves in classical attainments.

I think the public have a right to know something about them of a more definite nature than that they are members of the University of Oxford. I will, however, give a few extracts from those papers that appear to be the original compositions of some of the contributors.

The advertisement to their third volume is rather remarkable, exemplifying the truth of their title, when they called their publications "*Tracts for the Times*," I mean, that they change with the times. These Tracts were supported at first by the voluntary contributions of the admirers of the *Oriel* school of theology. They did not, as far as I can learn, circulate freely till they changed their tactics. Either the public did not much admire their original writings, or else the remarks made by the periodicals of the day, and other anonymous writers, brought them into notice; and they were then sold so rapidly that the treasurer of the society was enabled to refund all the money advanced for its publication, by such as assisted them in their pecuniary difficulties.

"ADVERTISEMENT.—The present volume will be found to persevere in the change of plan adopted in the latter part of the second, the substitution of tracts of considerable extent of subject for the short and incomplete papers with which the publication commenced. The reason of this change is to be found in the altered circumstances under which they now make their appearance. When the series began, the prospects of catholic truth were especially gloomy, from the circumstance that irreligious principles and false doctrines, which had hitherto been avowed only in the closet or on paper, had just been admitted into public measures on a large scale, with the probability of that admission becoming a precedent for the future."

The next extract is not very much in accordance with the temper and spirit of persons who profess to be subject to the powers that be, and pray for those that are in authority, and speak no evil of dignities.

"AGAINST ROMANISM.—We cannot claim to direct the faith of others, we cannot check the progress of what we account error, we cannot be secure (humanly speaking) against the weakness of our own hearts some future day, unless we have learned to analyze and to state formally our own reasons for believing what we do believe, and thus have fixed our creed in our memories and our judgments. This is the especial duty of Christian ministers, who, as St. Paul, in the Acts of the Apostles, must be ready to dispute, whether with Jews or Greeks. That we are at present very ill practised in this branch of our duty (a point it is scarcely necessary to prove) is owing in a very great measure to the protection and favour which have long been extended to the English clergy by the state. Statesmen

have felt that it was their interest to maintain a church, which, absorbing into itself a great portion of the religious feeling of the country, sobers and chastens what it has so attracted, and suppresses by its weight the intractable elements which it cannot persuade; and while preventing the political mischief resulting, whether from fanaticism or pride, is altogether free from those formidable qualities which distinguish the ecclesiastical genius of Rome. Thus the clergy have been in that peaceful condition in which the civil magistrate supersedes the necessity of struggling for life and ascendancy; and amid their privileges it is not wonderful that they should have grown secure, and have neglected to inform themselves on subjects on which they were not called to dispute.”—(No. 71, p. 1.)

I do not see how the state can in any way prevent the minister of the Lord Jesus Christ from becoming acquainted with his duty. And if statesmen are not influenced by Christian principles in their public measures, I think the blame rests rather with ourselves, because we neglect the opportunities of teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

I shall add a few more extracts, but refrain from commenting upon them, but leave them to the reader’s own private meditations.

The claim the pope has to the deference of the members of the Anglican Church:—

“Either the Bishop of Rome has really a claim upon our deference, or he has not; so it will be urged; and our safe argument at the present day will lie in waiving the question altogether, and saying that, even if he has, according to the primitive rule, ever so much authority, (and that he has some, e. g., a precedence over other bishops, need not be denied,) that it is in matter of fact altogether suspended, and under abeyance, while he upholds a corrupt system against which it is our duty to protest.”—(No. 71, p. 8.)

N.B. The above follows that affectionate appeal of Dr. Pusey to the author of the *Pope’s Letter*.

The next extract shews that they are not perfectly satisfied with their own creed and articles.

“On the other hand, the omissions, such as they are, or rather obscurities of Anglican doctrine, may be supplied for the most part by each of us for himself, and thus do not interfere with the perfect development of the Christian temper in the hearts of individuals, which is the charge fairly adducible against Romanism. Such, for instance, is the phraseology used in speaking of the holy eucharist, which though on the whole protected safe through a dangerous time by the cautious Ridley, yet in one or two places was clouded by the interpolations of Bucer, through an anxiety to unite all the reformed churches under episcopal government against Rome. And such is the omission of any direct safeguard in the articles, against disbelief of the doctrine of the apostolical succession.” (p. 32.)

CHAPTER VI.

“The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: Behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.”—Isaiah, xl. 6—11.

THE next person I am permitted to confront, whose name is before the public, is the Rev. J. H. Newman, B.D., Fellow of Oriel College, and vicar of St. Mary the Virgin, in Oxford. In naming this party, I am doing great violence to my own private and personal feelings; because he is not, like his fellow-labourer, known merely by name, but has for some years been personally acquainted with me; and the time once was, when he was not unwilling to accept my proffered services in tending his little flock at Littlemore, (during the winter and spring of 1831,) when they were without any pastor able to afford them those attentions they stood in need of. With his family, also, resident in the same village with my own relatives, I had been on friendly and even intimate terms, and for whom I entertain the greatest respect. All personal considerations, however, must be laid aside when the public good demands a sacrifice. I cannot presume to associate his name with that assortment of tracts upon no better authority than that of a public rumour, or the internal evidence afforded to my own mind by a perusal of many of those writings. If he is unwilling to give his name and proper titles to the public along with such tracts as he may have edited or composed, I have no other alternative left than a careful perusal of his published sermons. It is the only method by which I can lay before the public, who are ignorant of their pernicious tendency, how much error and perversion of scriptural truth is mixed up in his authenticated writings. The metaphysical and subtle reasoning displayed throughout these volumes well nigh astounds me, producing a conviction upon my mind that the antagonist I have to deal with is of a description not often to be met with. The delineation he affords his readers of men, manners, and passing events, are, in many respects, most exquisitely wrought out, and cannot fail of fascinating the youthful imagina-

tion, and afford, likewise, no ordinary gratification to the students of that intellectual school of theology so fashionable in the present age. If the poison they contain had not been most deadly and delusive, it would have been a most hazardous and presumptuous undertaking to attempt any censure of them at all.

I shall select only a few extracts, and begin with the first that suits my purpose: but I have not to travel far through the first volume without finding one; and though to some it may seem ill-chosen, as involving a metaphysical discussion, I will not shrink from it: error has ever crept into the pure religion of Christ by means of this weasel of the corrupt intellect.

“1. If a certain character of mind, a certain state of the heart and affections, be necessary for entering heaven, our *actions* will avail for our salvation, chiefly as they tend to produce or evidence this frame of mind. Good works (as they are called) are required, not as if they had anything of merit in them, not as if they could of themselves turn away God’s anger for our sins, or purchase heaven for us, but because they are the means, under God’s grace, of strengthening and showing forth that holy principle which God implants in the heart, and without which (as the text tells us) we cannot see Him. The more numerous are our acts of charity, self-denial, and forbearance, of course the more will our minds be schooled into a charitable, self-denying, and forbearing temper. The more frequent are our prayers, the more humble, patient, and religious are our daily deeds, this communion with God, these holy works, will be the means of making our hearts holy, and of preparing us for the future presence of God. Outward acts, done on principle, create inward habits. I repeat, the separate acts of obedience to the will of God, good works, as they are called, are of service to us, as gradually severing us from this world of sense, and impressing our hearts with a heavenly character.

“It is plain, then, what works are *not* of service to our salvation;—all those which either have no effect upon the heart to change it —.” (Vol. i., p. 10.)

I insert the whole of the page, lest any insinuation be made that the extracts are garbled, and that the reader may coincide with me in the difficulty there is of comprehending exactly what the writer’s meaning is, for it seems to me as if he was making an attempt to engraft Christianity upon the stock of heathenism. It forcibly reminded me of that which I had carefully studied, many years ago, whilst in college—I mean the *Ethics* or *Morality* of Aristotle. Now I admit, without hesitation, my intellectual powers are sufficiently developed to comprehend the reasoning and perfect system of the heathen philosopher; but I confess my mind shrinks with astonishment when making an effort to grasp the ethics of this selected page: it is neither the ethics of Aristotle nor Jesus Christ, but a kind of admixture of both:—

“*Our actions will avail for our salvation, chiefly as they tend to produce or evidence this frame of mind, &c.*

“*These holy works will be the means of making our hearts holy, and of preparing us for the presence of God. Outward acts, done on principle, create inward habits.*

“*Good works are of service to us * * * as impressing our hearts with a heavenly character.*”

To say the least of these extracts, they are very metaphysical and ambiguous ; and when the subject of the Doctrine of Justification by Faith only is so plainly laid down in the Word of God and the Article of our church on that head, any metaphysical reasoning is very dangerous. But I think the most simple mind, if it can form an opinion of the intention of words to convey the ideas of those who use them, must infer that the writer supposes that good works, or our actions avail, (in some way or other,) for our salvation. Now, our Article on this head is very explicit ; (I dare not go to Scripture alone for proofs, as I may expect to have the Fathers brought against me as more capable of deciding on the meaning of Scripture than myself, an obscure individual ; therefore I appeal to the authorized documents of our apostolical church ;) our 11th Article compares the faith of each individual to a tree, and the works to the fruit, and I cannot discover by what effort of the intellectual faculties the literal meaning of the Article can be so distorted as to convey an idea that the fruit makes the tree good, or in any way benefits the tree, except by shewing that it is good, and making manifest to what species it belongs. It is an insidious attack upon this Article. In the moral philosophy of the gentiles we may easily conceive the proposition of actions at length producing principles, because they did not admit the main-spring of all goodness—viz., faith working by love. Humility, which is the matron virtue, the essence of all that is lovely in the code of scriptural morality, had no existence among them even by name ; consequently, the higher their actions were in the estimation of man, the greater pride did they engender in the human heart, being nought but abomination in the sight of God ; and we doubt not that all such actions have the nature of sin.

There is seen in the moral philosophy of the heathen Aristotle a beautiful consistency, without any of the half-and-half work of his dumb idol gods. He ascribes the whole to man's efforts and innate powers, and gives no glory to his gods many and lords many. This theory of the effect of man's unassisted actions upon his moral nature is too unequivocal to admit of any metaphysical reasoning on the subject. It is as follows :—

“ Virtue being twofold, intellectual and moral, the former is produced and increased chiefly by instruction, and therefore requires experience and time ; the latter is acquired by repeated acts or custom, from which, by a small change, its name is derived, (i. e., the making use of a long instead of a short vowel.) None of the moral virtues, therefore, are implanted by nature ; for properties given by nature cannot be taken away or altered by custom ; thus the gravity of a stone, which naturally carries it downward, cannot be changed into levity, which would carry it upwards, were we to throw it in that direction ten thousand times ; and fire, which naturally seeks the extremities, cannot be brought by custom to have a tendency towards the centre ; nor, in a word, can any law of nature be altered by custom. The moral virtues, therefore, are neither natural nor preternatural ; we are born with capacities for acquiring them, but they can only be acquired by

our own exertions, &c. The habit of moral virtue, like all other practical arts, can be acquired or preserved by practice only. By correctness, or the contrary, in our transactions with mankind, we become just or unjust; according to our behaviour in circumstances of danger, our characters are formed to courage or cowardice; and in proportion as we indulge or restrain the excitements to anger and pleasure, we become adorned with the habits of meekness and temperance, or deformed by those of passionateness and profligacy. In one word, such as our actions are, such will our habits become. Actions, therefore, ought to be most diligently attended to; and it is not a matter of small moment how we are trained from our youth—much depends on this, or rather all.”—*Aristotle's Ethics*, b. ii., chap. 1. *Gillie's Translation*.

NEWMAN'S SERMONS—VOL. II.

Another extract shews a want of clearness on a very important point of doctrine—one, too, that has ever afforded to the apostate church of Rome an immense influence over the feelings and affections of her deluded members—I mean an attempt to raise up the Virgin Mother of the blessed Jesus above the rest of that sex to which she belonged, because she was the mother of the Son of Man. Whether the writer would advocate any extraordinary respect to be paid to her I am not prepared to say; but it is very clear, that if any difference should be made between Mary of Nazareth and any other faithful daughter of the seed of Abraham, that the extent, the value, the nature of that atonement which is made by the *death* of Christ, and his mediation, is essentially affected. We will suppose her to be the very best of woman-kind, she is even then but an unprofitable servant; and being descended from Adam, in his fallen state, she could not, by any power of her own, raise herself above the virgins that be her fellows.

“Our Saviour was born without sin. His Mother, the Blessed Virgin Mary, need have made no offering, as requiring no purification. On the contrary, it was that very birth of the Son of God which sanctified the whole race of woman, and turned her curse into a blessing. Nevertheless, as Christ himself was minded to ‘fulfil all righteousness,’ to obey all the ordinances of the covenant under which He was born, so in like manner his Mother Mary submitted to the law, in order to do it reverence.”—(Sermon x., p. 120.*)

In reply to the above, I boldly assert that the Virgin Mother *did need to make an offering, as requiring the legal purification*. The law under which she was born herself admitted of no alteration, not even in her son's case, much less in her own, the words of which law are to this effect:—

“And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child, then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised. And she shall then continue in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary,

* She is designated, elsewhere in this volume, (page 36,) “The Mother of God.” “He came into this world, not in the clouds of Heaven, but born into it—born of a woman. He, the Son of Mary, and she (if it may be said) the Mother of God.”

until the days of her purifying be fulfilled. But if she bear a maid child, then she shall be unclean two weeks, as in her separation; and she shall continue in the blood of her purifying threescore and six days. And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon or a turtledove for a sin offering, unto the door of the tabernacle of the congregation, unto the priest; who shall offer it before the Lord, and make an atonement for her, and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female. And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering; and the priest shall make an atonement for her, and she shall be clean."—(Leviticus, chap. 12.)

If there was no other necessity for the purification than God's appointment, it was quite sufficient for any reasonable being. The keeping of the words of the law of her God was "*her gospel*,"—having its fulness in the finished work of Christ, who is the end of the law for righteousness to every one that believeth. The keeping of the law did not make her holy, it was the Spirit of her God blessing her soul through the appointed ordinance. As long as Jehovah permitted his ancient Israel to draw nigh in faith to him in the ceremonies of the earthly worship, so long (even after the ascension of Jesus Christ) did he meet them there to bless them. Those types, sacrifices, and ceremonies, never were, and never could have been, the substance. They were a picture, painted by a divine Artist—representing the heavenly Original—and are still of incalculable benefit to all that have sufficient spiritual taste to admire the works and ordinances of God. For they are so many faithful delineations of the blessedness of that perfect salvation and sanctification, which is by Christ Jesus unto all, and upon all them that believe. I am aware that much may be said about the subject of this extract, as being metaphysical, and beyond our reasoning powers. This is the reason why I have selected this passage, when there are so many more that might be brought forward. We have no right whatever to *reason* upon anything that God has not, in plain terms, revealed. We, as far as our finite reasoning can carry us, are unable to see how the act of parturition involves, necessarily, any sin whatever; it is an *act of nature*, and as such, no greater sin can be inferred than *eating, drinking, sleeping, walking, &c.* But as soon as God has declared that he will not receive among his worshipping people *any* that have been so circumstanced, till they have complied with his express regulations, *reason* is satisfied, and *faith* obeys.

There is a subtle fallacy in the argument employed. *It was that very birth of the Son of God which sanctified the whole race of woman, and turned her curse into a blessing.* I as stoutly deny this proposition also; it was not *the birth*, it was the *death* of the Lamb of God, that brought life and immortality to light, through the gospel,—“He was delivered for our offences, and was raised again for our justification.”—(Rom. iv. 25.)

I lay a stress upon this extract, because it is the vanishing point of that picture which is painted by the *Man of Sin*; it is the strongest hold of the church of the apostacy; and their metaphysics are more systematic and delusive than all the united intellect which this dangerous school can lay claim to. All their fearful heresies originate in this subtle question, it is the link between the earthly and the spiritual nature, and they use it to the vilest of purposes. I know how Jezebel has raised herself up,—I know on what she is sitting. Her stirrup is none other than this figment of the distorted intellect, and she, by this means, is exalted upon the back of the beast—which is nothing else but the unsanctified *animal nature* of fallen man.

To advocate this doctrine is to teach man to disobey God; and it appears to me to be a metaphysical infringement against these several articles of our church:—the eleventh, the fourteenth, and the fifteenth.

NEWMAN'S SERMONS, VOL. III.

I will now draw the attention of my readers to the last volume, and lay before them extracts from the 20th sermon; to comment upon them, however, is most painful, and I shall not attempt it,—it would be an unnecessary tax upon the intellect of reasonable beings, who have the word of God for their guide, and clear and plain articles drawn up for its safeguard. The *faith* of the writer (such as it is) must be extraordinary, and the all-absorbing feature of his mind; but *faith* without light is most dangerous, and woe be to all those who follow such guides!

MATT. xviii. 5—"Whoso shall receive one such little child in my name, receiveth me."

"Surely, if we only knew the great doctrines of the gospel,—viz., that man is a sinner by nature, and, though redeemed by Christ, cannot turn to Christ of his own strength, I say, the cruelty of giving birth to poor infants, who should inherit our nature and receive from us the birth-right of corruption, would be so great, that, bowing the head to God's appointment, and believing it to be good and true, we could but conclude with the apostle on one occasion, that 'it were good not to marry.' " (p. 313.)

"There can be no doubt that, if we know no more of the gospel than I have hitherto mentioned, if we content ourselves with that half gospel which is sometimes taken for the whole, none would be so selfish and unfeeling as we, who could be content, for the sake of worldly comforts, a cheerful home, and the like, to surround ourselves with those about whom, dearly as we loved them, and fervently as we might pray for them, we only knew thus much, that there was a chance,—a certain chance that, perhaps, they might be in the number of the few whom Christ rescues from the curse of original sin."

"Let us now see how his gracious words, contained in the text, remove the difficulty.

"In truth, our merciful Saviour has done much more for us than reveal the wonderful doctrines of the gospel; he has enabled us to apply them. He has given us directions as well as doctrines, and while giving them has imparted to us especial encouragement and comfort. What an inactive, useless world this would be, if the sun's light did not diffuse itself through the air and fall on all objects around

us, enabling us to see earth and sky as well as the sun itself! Cannot we conceive nature so constituted, that the sun appeared as a bright spot in the heavens, while the heavens themselves were black as in the starlight, and the earth dark as night? Such would have been our religious state, had not our Lord applied, and diversified, and poured to and fro, in heat and light, those heavenly glories which are concentrated in him. He would shine upon us from above in all his high attributes and offices, as the Prophet, Priest, and King of his elect; but how should we bring home his grace to ourselves? How should we gain, and know we gain, an answer to our prayers?—how secure the comfortable assurance that he loves us personally, and will change our hearts, which we feel to be so earthly, and wash away our sins, which we confess to be so manifold, unless he had given us sacraments,—means and pledges of grace,—keys which open the treasure-house of mercy, and enable us, not only to anticipate, but to receive, and know that we receive, all we can receive as accountable beings, (not, indeed, the certainty of heaven, for we are still in the flesh,) but the certainty of God's present favour, the certainty that he is reconciled to us, will work in us and with us all righteousness, will so supply our need, that henceforth we shall lack nothing for the completion and overflowing in sanctity of our defective and sinful nature, but have all, and more than all, that Adam ever had in his first purity, all that the highest archangel or seraph ever had when on his trial, whether he would stand or fall.

"For instance, in the particular case I have been considering, our gracious Lord has done much more than tell us some souls are elected to the mercies of redemption and others not. He has not left Christians thus uncertain about their children. He has expressly assured us that children are in the number of his chosen; and, if you ask whether all children, I reply, all children you can bring to baptism, all children who are within reach of it. So literally has he fulfilled his promise—'Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price!' and again, 'All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out.' He has disclosed his secret election in a visible sacrament, and thus enables Christians to bear to be, what otherwise they would necessarily shrink from being, parents."—(pp. 315—318.)

"Now that Christ receives us in our infancy, no one has any ground for complaining of his fallen nature. He receives by birth a curse, but by baptism a blessing, and the blessing is the greater; and to murmur now against his condition is all one with murmuring against his being created at all, his being created as a responsible being, which is a murmuring, not against man, but against God; for though it was man who has made our nature inclined to evil, yet, that we are beings on a trial, with moral natures, a power to do right or wrong, and a capacity of happiness or misery, is not man's work, but the Creator's. Thus parents, being allowed to bestow a second birth upon their offspring, henceforth do but share and are sheltered in his responsibility, (if I may dare so speak,) who is ever 'justified in his sayings, and overcomes when he is judged.' " (p. 320.)

"It may be objected that, though baptism is vouchsafed to the children of Christian parents, yet we are expressly assured that the few, not the many, shall be saved; so that the gift, however great, does not remove the difficulty in our way, or make it less of a risk to bring into existence those who are more likely to be among the wretched many than the blessed few. But, surely, this is a misconception of our Saviour's words. Where does he say that few only of the children of his earnest followers shall be saved? He says, indeed, that there will be but few out of the whole multitude of the regenerate; and the great multitude of them, as we know too well, are disobedient to their calling."—(pp. 321, 322.)

"Is there no difference between asking and receiving? for prayer is an asking, and baptism is a receiving. Is there no difference between a chance and a certainty? How many infants die in their childhood! is it no difference to know

that a child has gone to heaven, or that he has died as he was born? But supposing a child lives, is not regeneration a real gain? does not it change our nature, exalt us in the scale of being, give us new powers, open upon us untold blessings, and moreover brighten in an extreme degree the prospect of our salvation, if religious training follows? I will say more. Many men die without any signs of confirmed holiness, or formed character one way or the other." (p. 324.)

If such be the avowed sentiments of what the world would call respectable ministers and members of the church of England, surely we cannot be surprised at the condition to which popery has brought her blinded followers; and we may well tremble for the danger that hundreds in our own communion are now exposed to by this widely-spreading heresy. If baptism be salvation to the infant soul, and parents are capable of *bestowing a second birth upon their offspring*, the abominable practices of that bloody system (which have been lately brought before the public, in America, as well as in this country) may be accounted for on a high principle; like the offering, in olden time, of their sons and daughters to Moloch. The awful disclosures of illicit intercourse, —the children baptized, and then butchered by their lustful parents, (revolting as it is to nature,) may be true. This is, without doubt, the day, in which God, by his providence, is bringing to light the hidden things of darkness; and soon shall all those secret abominations which are countenanced by the various public bodies throughout the kingdom in the same way be dragged into the clear light of day, that they may be openly reprov'd, and the Lord gather out his own remnant from the midst of them.

In taking leave of this commentary of the party whose views I regard as being fearfully opposed to the spirit of the holy and heavenly gospel of Jesus Christ, and almost identical with the spirit of the apostate Romish delusion, I cannot refrain from expressing my surprise that so many of our learned and piously disposed members of the University, of all grades and intellectual attainments, should flock to his church.

That many of them agree with him in his sentiments and theories, or are lifted up after him in his flights of imagination, if they understand him, I cannot for a moment imagine. Neither do I conceive they are aware of the danger to which they are exposed by thus suffering themselves to be led into temptation. However strong the intellect may be, the flesh is weak. It is peculiar to the present times to see the majority of every denomination of professors blindly led by the opinions of a few more talented and devoted than themselves, not caring to bring every opinion, and theory, and practice, to the word of the testimony for a candid and fair examination. It seems almost as if, for our manifold wilful sins, God had sent through the land a strong delusion, that they should believe a lie.

SELF-DENIAL.

MUCH has been said respecting the self-denial of these individuals, and sundry reports about their simplicity of diet, fasting, &c. But however the conviction of my senses may incline me to give credit to these strange rumours, in a work of this nature, I can use, as suitable materials for my pen, only such as are evidently within my reach. Self-denial the worldly man hates most cordially, because his conscience bears witness to the necessity and the utility of it, when not carried to an extreme, and persons of temperate and regular habits are the greatest sores that the eyes of intemperate and inconsistent men can ever fasten upon. But it is not my intention to give any, even the slightest encouragement to those whose affections are set upon earthly things, and are led captive by their lust and passions. I cannot, however, but admit, that there is much reason to fear lest this sect has afforded much cause for bringing the self-denying religion of Jesus Christ into disrepute by their unscriptural deductions.

There is a sermon of Mr. Newman's, headed *Self-denial the Test of Religious Earnestness*, the tendency of which is most abhorrent to the pure, holy, and unostentatious religion of the blessed Jesus. In my opinion it is a pure specimen of what Rome would have all her members subscribe to. Some of the passages are as follows :—

“SELF-DENIAL.—This was the great evidence which the first disciples gave, and which we can give still.”

Again—

“A rigorous self-denial is a chief duty, nay, it may be considered the test whether we are Christ's disciples, &c. The early Christians went through self-denials in their very profession of the gospel; *what are our self-denials*, now that the profession of the gospel is not a self-denial?”—(page 75, vol. i.)

“The self-denial, which is the test of our faith, must be daily.”—(p. 76.)

“The word daily implies that the self-denial which is pleasing to Christ consists in little things.”—(p. 77.)

I shall not touch upon the fallacious sophistry of these arguments, because I am fully aware, with respect to those who look upon works as an evidence *to themselves* of the life of Christ in the soul, and not as an evidence *to the visible Church and the world*, my remarks would be completely thrown away, and the extracts I have selected would be made use of by them to prove just the opposite view. All those persons whose eye God has not opened, by his holy Spirit, to see spiritual things, cannot be expected to open their eyes at man's bidding. I shall pass on to a passage, at which I shuddered as I read it. Whether the writer intended it as a comment, or as a new translation, I am at a loss to say, but I believe his classical attainments to be sufficiently

high for the latter suspicion to be incorrect ; but I say it is a libel upon the language of the apostle.

It was St. Paul's method, who "kept under," or bruised, "his body, and brought it into subjection." The whole passage is as follows :—

"Rise up, then, in the morning, with the purpose that (please God) the day shall not pass without its self-denial, with a self-denial in innocent pleasures and tastes, if none occurs to mortify sin. Let your very rising from your bed be a self-denial; let your meals be self-denials. Determine to yield to others in things indifferent, to go out of your way in small matters to inconvenience yourself, (so that no direct duty suffers by it,) rather than you should not meet with your daily discipline. This was the psalmist's method, who was, as it were, 'punished all day long, and chastened every morning.'* It was St. Paul's method, who 'kept under,' or bruised, 'his body, and brought it into subjection.'† This is one great end of fasting."—(p. 80.)

I look upon this as a most insidious and metaphysical manœuvre to establish a fond thing congenial with our corrupt nature, having no warranty in scripture. Mr. Newman's study of Grecian literature must have been sufficient to have informed him that, even in its first and literal signification, it did not apply to self-inflicted blows on the part of the prize fighter. Neither could it apply, as far as I am versed in the manners and customs of the Jews, to Saul of Tarsus at all, as he never, with his Thyatira-like spirit, would have infringed any command of his Lord and God, however inclined to become all things to all men. "Ye shall not print any marks upon you: I am the Lord."—(Lev. xix. 28.)

It is most abhorrent to enlightened human nature to disfigure, or abuse in any such way as the English word "bruise" seems to convey as its necessary meaning, that form which God made in his own likeness, and which he honoured by taking upon himself. It is an amalgamation of heathenism and Christianity—consequently, one of the features of the apostate church. It is degrading to the mind as well as injurious to the body. That we may serve God acceptably, our bodies must be given up to him a living, not a livid, sacrifice. There is enough already to hinder us from running patiently the race set before us, without entangling our feet in easily besetting sins.

Besides, Mr. Newman is not ignorant that there is a sufficient critical difficulty to make it unwise to build such a practice upon a word, yea, even a letter; not that I in my own mind am dissatisfied with the authorized version; I think the word used in our Greek version is the most suitable, but they who have had leisure and experience to investigate and collate the various editions, MSS., &c., have proposed a variation as not to be despised, but worthy of examination, though inferior to the received text; the

* Psalm lxxiii. 14.

† 1 Cor. ix. 27.

variation would be simply in the exchange of the vowel *a* into *e*, which, by so doing, the blow aimed at the body of the believer could, by no subtle sophistry, leave a bruise behind it.*

This, I need scarcely add for the information of the reader, is a metaphysical subtlety, quite unworthy the plain dealing of a humble follower of the Lord Jesus Christ. And let those who are seduced by this specious delusion beware lest their insulted and self-tormented bodies be at last avenged, as they may reasonably expect they will be, sooner or later, by a paralysis of the powers of the mind. Who ever heard of a kind and sensible master bruising or laming his servant under an expectation of making him more useful and active in his employ. And what is our animal nature but our servant, what the enlightened moral nature, or, in scripture phraseology, the spiritual, but the master, and the intellect but the rule, or method, whereby the co-operation of the servant is secured and rendered a willing and reasonable service. (λογικη λατρία.) An infringement of these laws may do for the monastery or nunnery, but for the humble follower of Jesus, in a world full of temptations, trials, and difficulties, it will never answer. They must each, if we would see them working together for the common good, have their due and perfect work.

* Υπωπιαζω properly signifies to strike on the face as boxers did, and particularly on the (υπωπιον) part of it under the eyes, at which they especially aimed—in plain language. to give a black eye. The proposed variation is υπεπιαζω.

CHAPTER VI.

LYRA APOSTOLICA.

"I will sing with the spirit, and I will sing with the understanding also."—1 Cor. xxiv. 15.

WE are arrived now at the seventh, and, I am thankful to add, the last volume of the printed memorials of this industrious society, which has been ushered into the politico-theological world under the title of "*Lyra Apostolica*;" in plain English, the Hymn-book of the Apostolicals.* I rejoice most sincerely that my feelings are not in danger of being harrowed up by opening the pages of the periodical from which these rhymes are taken, or its criticising sister of the same family name. I will not even name them; they are a gross libel upon all the noble offspring of Britannia. None of her lions ever attacked a sleeping victim. She was never known to rush into the battle-field without first proclaiming her name before her, and making it known far and wide that Britannia is a noble warrior.

I am now alluding more particularly to that ingeniously written attack upon the apostolicity of our afflicted sister of Moravia, concerning whom our own monarch, his nobles, his prelates, and his lower house of parliament, had decided that she was "*an antient protestant episcopal church, which had been countenanced and relieved by the kings of England, his Majesty's predecessors.*"† What better shall we be in the sight of our Lord and God, or in the estimation of the world at large, for being sufficiently clear-sighted to find out that one link (supposing it were really the case) was wanting in her chain of apostolical succession? Is there not quite room enough for us all to work, without entrenching upon a neighbour's little vineyard. If the great assembly of the British nation, in the reign of our second George, was deceived by their simple and eloquent tale of misery and woe, surely

* I add this volume to the other six, because it bears the imprimatur of the same conclave, with a prefatory introduction apparently from the pen of the editor of the Tracts for the Times.

† See Acts 20th Geo. II. cap. 44, and 22nd Geo. II. cap. 30, passed in 1747 and 1748; also, a "Congratulatory Letter," from Abp. Potter to Count Nicholas Lewis, one of their bishops, on his consecration, which will be found in the Preface to "*Crantz's History of the Brethren.*" Letters Patent for the relief of this church were issued by Charles II., under the recommendation of Abp. Sancroft and Bp. Compton, and by George I., under that of Abp. Wake.

it would have been a more generous and courteous step in the orthodox members of the Anglican church to have presented a loyal and respectful address on the subject, than thus shew their disaffection to the powers that be!

This "Lyra Apostolica" is a bantling of the same nursery. That it merits the name of "*a lyre*," many of its contents sufficiently indicate; and such an admission from the descendant of a nation of bards, and a member of a bardic family, is no small praise. In regard to its rhythmical pretensions, I can certainly pronounce that its claims are just. But of its distinguishing appellation, of "*Apostolical*," I cannot speak in as flattering terms, as a member of an apostolical church in England. If it be apostolical at all, it must be dated at that period of time when the disciples were in such a state of mind as to entreat their Lord to command the fire to come down from heaven to consume one of the villages of Samaria. (See Luke, ix. 54.)

I select only two specimens in confirmation of my assertion; one to shew the reader what their *doctrine* is, the other their *temper* and *spirit*.

THE THREE ABSOLUTIONS.*

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's Book of Life."

Each morn and eve, the Golden Keys
Are lifted in the sacred hand,
To shew the sinner on his knees
Where heaven's bright doors wide open stand.
On the dread Altar duly laid
The Golden Keys their witness bear,
That not in vain the Church hath pray'd,
That He, the Life of Souls is there.
Full of the past, all shuddering thought,
Man waits his hour with upward eye†—
The Golden Keys in love are brought
That he may hold by them and die.
But touch them trembling; for that gold
Proves iron in the unworthy hand,
To close, not ope, the favour'd fold,
To bind, not loose, the lost soul's band.

γ.

Surely the above is a perversion of the meaning of our liturgy, and something very much like the making a Christ of the keys. It is an abuse of that great blessing of an apostolical church, the privilege of a *declarative* absolution; it is the assumption of a prerogative which belongs only to the Lord Jesus Christ, who will never permit any of his keys, whether of the heart of man, of

* 1. In the Daily Service. 2. In the Communion. 3. In the Visitation of the Sick.

† Vide Death-bed Scenes, "The Barton Family," sec. iii.

heaven, or hell, to escape out of his own hand. I may be mistaken in this my opinion of the writer's meaning, but it does not seem very improbable that such is the view of this fraternity, from the singular efficacy they attach to the clerical office.

Next let us contemplate a chain, of threefold link, on the word

SCHISM.

O rail not at our brethren of the North,
Albeit Samaria finds her likeness there;
A self-formed Priesthood, and the Church cast forth
To the chill mountain air.

What, though their fathers sinned, and lost the grace
Which seals the Holy Apostolic Line?
Christ's love o'erflows the bounds His Prophets trace
In His revealed design.

Israel had Seers; to them the Word is nigh;
Shall not that Word run forth, and gladness give
To many a Shunammite, till in His eye
The full seven thousand live?

δ.

I know not, neither do I seek to know, the name and the proper title of the lyric author of these lines, who dares thus prostitute his powers of song to hold up to public scorn the pride of Scotia's sons, her religious freedom. Could no other epithet be found to embody a sentiment so bitter? Does no other name occur in the page of history, sacred or profane, to arm the tongue of slander?—none but Samaria?

Ignorant, indeed, must he be of the annals both of the children of Israel, and of thine also, O Caledonia, daughter of intellect! who could use such an illustration for his ill-timed rebuke. Who first defiled that spot which Omri bought of Shemer, owner of the hill? Was it not Ahab, his first-born? Ahab, who took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians, and went and served Baal, and worshipped him, and reared up an altar to Baal, in the house of Baal, which he had built in Samaria? (See 1 Kings, xvi. 23, to the end, &c.)

Scotland! thy covenant, sealed in blood, will ever stand, and serve as a proof, if it were needed, that such an insinuation has no foundation in fact. Apostate Rome will find it no easy task to lift herself up and fasten, like an intellectual harpy, upon thy well-proportioned brow.

Samaria, forsooth! they will not forget that name, if words their accustomed language can convey. Suppose thou art, indeed, Samaria; what means that term? The words of Israel's Lord all have their special meaning; not one is used in vain. Some interpret it as the *fenced enclosure*, others the *thorn* or *bramble bush*; be it which of these they please, Scotland, high-minded Scotland, thou art not yet ashamed of thy "*thistle*," no more than

Cambria is of its "*leek*;" though many hold them up to their nose (like the glorious branch, despised by Israel's high ones in the day of their apostacy.) For as the *lily among its thorns* (or thistles), so is Christ and his gospel sheltered in the midst of thee.

I am at a loss to discover why Scotland has been singled out as an object of invidious attack, unless it may be in consequence of the deathblow inflicted upon the religion of Rome, when her Sixth and our First James (like his namesake at Jerusalem) confirmed the work of reformation that had been long going on, by sending forth throughout the land our present version of the English Bible. He, with the twofold horn of the standard of the beloved Joseph, transformed into one, even the unicorn of Moses, (see Deut. xxxiii. 17,) so pushed that enemy to the brotherly love of Joseph, that to this day he has not been able to recover an ascendancy. He introduced into the shield of Britannia the noblest of her Lions, even the Red one, rampant, whose proper range is through a starry field of untarnished gold; and as long as thou, Britannia, dost quarter in thy shield that mystic emblem, thou art sure to stand against each adverse foe.

But heed them not, O sister of the north !
That name thy Lord did honour when he spake
Of thee—neglected land !
No cutting sarcasm, taunt, or cruel jest,
Escaped his lips, or sinless heart defiled ;
So meek, so mild was he, so kind to all—

Himself the sinner's friend.

Despised of men, rejected by his own,
The man of sorrows see at Jacob's well ;
Wearied, athirst, he seeks, but seeks in vain,
One drop of water ; for that well was deep :
No Rachel nigh, nor Isaac's virgin bride,
His lips to moisten with a cooling draught
From nature's bubbling spring.

His wearied limbs on Jacob's well repose,
But up to Jacob's Lord th' imploring eye
Ascends, in faith, to wait upon his word.
Led by the Father's love to Jesus' feet,
Samaria, see, thy daughter frail draws nigh,
But not to fill her soul from his pure spring
Of life divine ;
'Twas water for the parched lips she sought,
Not that which slakes the bitter thirst of sin.
But Christ himself was there, a suppliant guest ;
He did not spurn thee, did not turn away
His eye in anger, or in scornful pride
Cast out thy name as evil,—yea, from thee
He begged the cooling draught, and blessed thy soul
With everlasting life.

To thee he gave his name—his proper name—
Israel's Messiah King, their Saviour Lord ;

Himself thy mission owned, thy converts blessed
 With living water, purified through blood.
 Samaria ! yes, from thee, though nine
 Their footsteps bent another way,
 A son of thine returned to know his Lord—
 The leper cleansed, first his gift to thee
 Did bring, and then to Israel's priest—

To thee, his Lord and God.

Samaria ! Oh, forgive the strain prolonged !
 Or Scotland !—if their muse must have it so—
 Restrain thine ire, a noble pardon grant ;
 Blinded by zeal, they know not what they do.
 But thou, upon the shield of azure blue,
 A spotless cross dost rear of heavenly light,
 Emblem of Faith, of Hope, of Love divine,
 To guilty man in mercy given.
 Scotia, brave Scotia ! may the time be long
 Ere thy Britannia's sons shall flock to thee
 In sorrow and affliction, exiles from hence,
 To thy chill mountain air !

Oh, brethren of the south, now pause,
 'Tis not the time to trifle or to jest ;
 Another strain becomes us, and must flow,
 Ere we shall make our full seven thousand live.

CHAPTER VII.

CEREMONIES, SERVICES, VESTMENTS, ETC.

“ While Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him : and some said, What will this babbler say ? other some, He seemeth to be a setter forth of strange gods : because he preached unto them Jesus, and the resurrection : and they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is ? For thou bringest certain strange things to our ears : we would know therefore what these things mean. (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)”—Acts, xvii. 16—21.

THE religion of the Lord Jesus Christ is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. But in order that the members of the Church visible may enjoy as much of this peace and joy, and that it may be outwardly pure and comely, forms, ceremonies, articles, and suitable ministerial vestments, have been attended to.

“ Inasmuch, however, as ceremonial observances are not a part of the ordinance of Christ himself, they are of secondary moment, and are appointed, by the church, for the purposes of edification and uniformity of worship. For in the same way as the pure word of God is the boundary-wall himself has thrown up around the souls of his people, so the forms, rites, ceremonies, &c. of each branch of the visible church are the walls that she has thrown up to restrain the wanderings of her visible members, to serve as a boundary to the fanciful imaginations and singular devices of fallible men.”

This, our material body, requires a convenient season and form of earthly worship, and such a provision the church of England has made, in all essential points, for the members of her communion. Her public services are framed for the use of the whole assembly, and if any of her ministers (in their respective cures) believe it to be for the good of their flocks that assemblies of a less general character be congregated, the tolerant law of the land permits them to bring together for such purpose as many persons as any single individual can keep in due order and subordination ; and if a still larger number should be required, upon proper application, a licence may be obtained, by which the law co-operates with them in their endeavours, and protects them from any unnecessary interruption from the enemies of true religion. And I must confess, as my sincere conviction, that if any minister of the Lord Jesus Christ shall needlessly infringe any such wise

regulation, he is acting contrary to the spirit of his Lord and Master, who never resisted the authority of the law either of the land in which he was a sojourner, or of that visible church of which he was himself a faithful member.

The reader is now invited to direct his attention to a subject of another character from that we have recently been discussing, in my estimation, the least important feature of the present innovations, though it has always proved highly injurious to the interests of the visible church,—I mean the services, the ceremonies, and the vestments of her clergy; and in respect to these, I find that this party have been introducing and sanctioning undue alterations.

It has been the wisdom of the church of England, ever since the first compiling of her public liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting, any variation from it. For as, on the one side, common experience shews that where a change has been made of things advisedly established (no evident necessity so requiring) sundry inconveniencies have thereupon ensued, and those many times more and greater than the evils that were intended to be remedied by such change; so, on the other side, the particular forms of divine worship, and the rites and ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged, it is but reasonable, that upon weighty and important considerations, according to the various exigences of times and occasions, such changes and alterations should be made therein as to those that are in place of authority should from time to time seem either necessary or expedient. Accordingly we find, that in the reigns of several princes of blessed memory since the Reformation, the church, upon just and weighty considerations, has yielded to make such alterations in some particulars, as in their respective times were thought convenient; yet so as that the main body and essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand unfirm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests than to the duty they owe to the public.

Any departure from a long-established custom is immediately taken notice of, and is calculated to give offence to some party. It is of this departure from established custom, &c., that I now complain in the practices of the party in question. Whether the said party be large or small, or united in such observances, does not affect the question. The Vicar of St. Mary the Virgin is (or else a widely-circulated report misleads the public) its only

avowed head, and to him a most reverential deference is given by the less eminent members of that faction.

With respect to what I am now advancing, I do not write as one personally acquainted with the facts, and my reason will be duly appreciated by every honest mind. I dare not, as an educated man, enter any place where a fellow-creature is standing at his post and off his guard, for the purpose of smiting a brother secretly, as a spy; and as a Christian man, I could not join his assembly in the capacity of a fellow-worshipper, when in my conscience I regarded him as engaged in such practices (to use the mildest term) as are only calculated to mislead the weaker minds of others. I should have been guilty of a great sin to my weaker brethren by sanctioning, through my own presence, any such disorderly and irregular proceedings; for they that are guilty of sinning against the brethren and wounding their weak conscience, sin against Christ. My information is obtained from the report of others, who are well acquainted with the facts, and if I am misinformed, or lie under any wrong impression respecting them, I am ever most ready to listen to what is reasonable, and, as a reasonable man, to make all possible amends for any injury committed through ignorance or negligence. If I were not fully convinced in my own mind that the facts I have appealed to were correct, I should never have brought them forward, much less made them a subject of discussion.

There is a departure from the accustomed mode of conducting divine worship within the walls of that very building where all our collegiate establishment is expected to be present when the university sermons are delivered. This practice is not, indeed, sanctioned by the University, neither does it occur during the time the members are necessarily present, but in its parochial character as a place of public worship. The innovation I complain of is, the changing of the place where the officiating minister leads the divine worship in his early services. I do not, in my remarks on this head, presume to set myself up as a competent judge in such matters; I merely intimate, as my own individual opinion, that if any material alteration, like the one adopted by the Rev. Mr. Newman, is for the edification of our people, we, as ministers under the same bishop, ought to be made acquainted with it through the proper channel, and I think I might answer for all my brethren in the ministry, (at least those of them who are resident in Oxford,) that immediate deference would be paid to the wishes of their superior, more particularly if it were, as it doubtless would be, for the benefit of their respective congregations. There is an error in judgment, at least, in the shifting of the place from that part of the building where it was formerly celebrated, to the first step of the communion table, kneeling upon which, the minister leads the public prayer.

But I complain more of the alteration of position that has been adopted likewise by the officiating minister; not that I regard any particular posture of the natural body as more acceptable to his Lord in the spiritual worshipper; but, for the sake of order in an orderly church, I do look upon it as a duty we owe to our fellow-worshippers, to adopt such a position and posture of the body as shall be most convenient for the whole assembly.

The practice of the officiating minister is of this description, as far as I am able to comprehend it:—"He kneels on a low cushion, placed on the step of the communion-table, and turns from the congregation *with his face towards the communion-table*, in which position *he continues during the prayers*." He is not, however, singular in this practice: "a chapel of ease to this same church," about three miles distant from Oxford, on the Henly road, "has been recently consecrated, and the curate adopts precisely the same practice; reading the lessons from a small moveable desk, which just contains the bible, and offering the prayers from a small octavo prayer-book, kneeling on the step of the communion table, with his face turned from the people towards the east." *

* Since the above was written, I have been within the walls of the new church at Littlemore, happening to pass that way, and finding the door open and a person sweeping it out against the following sabbath; I am therefore able to add my own testimony to the above, as I have inspected the place where this strange work is being carried on. As I have never set my foot within the walls of a mass-house, I cannot decide upon the comparative merits of the case, but according to the descriptions afforded me, and the drawings I have seen, I should fear the parallel was as correct as it is conceivable. I felt an indescribable horror stealing over me, as I carried my eye towards the eastern wall of the building, and beheld a plain naked cross, either of stone or a good imitation of it, rising up and projecting out of the wall, from the centre of the table of communion, and forming the fulness of one of those arches which are so ornamentally arranged in sevenfold perfection within the rails. There, adjoining the gates of the said railed fence, was the hassock, upon which, not long before, a minister of the Reformed and Protestant Church of England had been kneeling. I could not divest my mind of that fond delusion of the man of sin, who openly bows down before the image of the cross, and worships the painted wood or the cold stone. May my natural eye never fall upon such a degrading spectacle. Above the arches rose the eastern window, in the elegant symmetry of the early English style of architecture, with its triple tier of lights, in the central division of which my offended eye detected one pane of glass, like a drop of blood, polluting the whole, and upon this I found the representation of an ornamental cross, or crosslet. I mention this, because it confirms the account I had heard so often repeated of a sermon delivered, some time after the opening of the said church, by the Vicar of St. Mary the Virgin, in which he drew the attention of his hearers to the perfect pattern that he had followed in the erection of the building—comparing the windows, to the twelve apostles; the seven arches, to the pillars of the church; the window of three divisions, to the mystery of the Trinity, &c., &c., &c. I take this little stained pane of glass to be the distinguishing emblem of the Second Person in the Trinity. The next thing that arrested my attention was a second table or side-board, within the same rails as the Lord's table—the latter, indeed, of stone, similar to the old monuments we see in many of our churches—the former, made of wood, attached to the wall, and most ingeniously contrived, so as to have

Whatever reasons these individuals may be able to assign for such proceedings, I am by no means curious to learn. But I confess I am rather curious to learn if their bishop sanctions the same; for if it be the proper place and posture for conducting the early public worship, I should be very unwilling to bring upon myself any imputation of irreverence in my celebration of an early service, which I occasionally conduct in my small episcopal chapel. If the Bishop has recommended it to one of his clergy, I think he should, as an act of kindness to the others, make his recommendation public. This is the time, if any ever was, for the clergy of the Established Church to be of one mind, at least in these forms and ceremonies, upon which every inmate of the building in which we assemble believes himself competent to pronounce an opinion. I object, however, to the thing itself, for many reasons, and not the least, because I do not find any sanction for it among my various instructions in the red-letter department of our Book of Common Prayer.

The turning towards the table of the Lord on the part of the officiating Minister, is calculated to give the congregation an improper notion of the sanctity of the article itself; the Roman catholics call it the altar; and I regret that the long-established habit of common conversation should so long have seemed to encourage such a delusion. Our Reformers were most cautious in not applying in any part of our Book of Common Prayer this term to that table of communion. And we ought to be careful, lest by any of our practices we encourage such an idea. It is calculated to destroy the essential feature of the atoning death of Christ, of which the Sacrament is not a commemorative sacrifice, but a memorial. An

the appearance of a large bracket, or shelf, but the supporting limb reaching down to the ground. Upon this the articles of bread and wine are deposited previously to their being placed, by the priest, upon *the table*, for consecration. I should not have mentioned this circumstance at all, if my attention had not, in this manner, been drawn to the subject, and had I not known that a moveable table is made use of in other churches for the same purpose, by which means the public labour under an impression that a peculiar and more than ordinary sanctity is attributed to that upon which the consecrated elements are placed, and that it is identical with the altar in use among the *Roman catholics*. There is, I am aware, too little attention paid to decency and order in respect to the different ceremonies, and places, and articles, used in our public assemblies of divine worship, but let us not, by any unnecessary attention to things of this nature, be led, by slow though certain steps, into the opposite extreme. The people have still, in the great mass, a reverence, and respect, and an affection, for our church, and its rites, and its ceremonies; and if that reverence should be turned into superstition or disgust, it must arise from the ill-directed zeal, or ignorance, of their respective parochial ministers. The engine of power, wielded by a parochial minister, who superintends his flock, and exercises his influence among them by appealing to their intellect, and bases that appeal upon the word of God,—who governs them by the silken reins of that love which is in Christ Jesus, and not by a blind devotion to him merely because he is their pastor, is, indeed, a most blessed and efficient instrument for their good, both here and hereafter.

altar necessarily implies a sacrifice ; but Christ himself is both an altar and sacrifice sufficient for the wants of his people.*

Besides this, it savours of *Heathenism* as well as *Orientalism*. It is a turning to the East—one of the very worst features of the Jewish apostacy in the day of that fearful visitation of the sins of the children of Judah in the time of the Prophet Ezekiel :—

“And he brought me into the inner court of the Lord’s house ; and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs towards the temple of the Lord, and their faces towards the east ; and they worshipped the sun toward the east.”—Ezekiel, viii. 16.

It is nothing more or less than worshipping the star of their god Remphan. (Acts, vii. 43.)

“Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery ? for they say, the Lord seeth us not ; the Lord hath forsaken the earth.”—Isaiah, viii. 12.

“Woe to Ariel, to Ariel, the city where David dwelt ! add ye year to year, let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow : and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.”—Isaiah, xxix. 1—4.

I am the more confirmed in this my suspicion of the animal feelings, or physical *nature*, having an intimate association with such a practice, from the following extract of the same individual’s printed circular to his flock at Littlemore, upon the laying of the stone of the new church.

I give the whole of the second part of it, and leave it to the reader’s plain reasoning faculties to decide whether I have not some foundation for apprehending that an undue attention is paid to these niceties of place and position :—

TO MY PARISHIONERS, ON OCCASION OF LAYING THE FIRST STONE OF THE
CHURCH AT LITTLEMORE.

... My brethren, these are grounds of encouragement from Scripture that God will bless our present undertaking. But besides these, something has occurred on this very spot since we began to prepare for this building, which I trust may be taken, without presumption, as an evidence of his graciously allowing and accepting it. When the workmen came to dig, they found four skeletons. These were the bodies of Christians who had died in the faith of Christ. They were buried east and west, in token of their hope of a blessed resurrection to life eternal, for which their souls are still waiting. Now I take comfort from this, for it shews me, as I think, that some sanctuary of God has been on this very spot before now, that the place we stand on is holy ground. The dust of his saints and servants is beneath our feet, and by discovering to us the “dry bones

* That Mr. Newman encourages this fond fancy of the Roman catholics seems very probable, from a passage in his Sermons to this effect :—“The ordinances which we behold force the unseen truth upon our senses. The very disposition of the building, the subdued light of the aisles, the altar, with its pious adornments, are figures of things unseen, and stimulate our fainting faith.”—(See Sermons, vol. iii., p. 273.)

which shall one day live," (Ezek. xxxvii.) he seems to remind us that we are of one body with them, joint members with them of Christ, fellow-heirs of the hope of glory. That we may say, with Jacob, on the occasion already referred to, "Surely the Lord is in this place, and we knew it not; how dreadful is this place, this is none other but the house of God, and this is the gate of heaven!" Yet while the vision at Bethel was dreadful, it was pleasant and cheering also—and so is this discovery to us; for we learn thereby, that in this our present work, we are but building upon old foundations—we are renewing Christ's work in the midst of the years—we are raising a second Temple on the original site. The ancient truth alone endures; as it was in the beginning, so now, and for ever; and we, in standing here, where the saints stood and laboured, died, and were buried, in the old time, unite ourselves invisibly to them, interest ourselves in their blessedness, inherit their grace, and become partakers of their steadfastness. "Every plant which the Father hath not planted shall be rooted up." Every thing that is new is like grass, withering ere it is grown up; but the Word, and the Church, came from of old, from the everlasting God, and abide for ever.

JOHN H. NEWMAN.

July 21, 1835.

Now it so happens that the Athenians, from the earliest time, according to the testimony of Diogenes Laertius, were in the habit of burying their dead in this fashion:—

"He prevailed upon them [i.e., the Athenians,] to add the Thracian Chersonese to their other possessions; and that it might appear that they had come into possession of Salamis, not merely by a superiority of power, but also with justice on their side, having excavated certain tombs, he shewed the corpses turned towards the rising of the sun, as it was customary among the Athenians to bury their dead; and the tombs themselves looking towards the east, and the epitaphs of the people inscribed upon them, which is peculiar to the Athenians."*

If, therefore, in laying the foundation of the church now being erected at Athens, they should dig up any skeletons lying east and west, I see no illogical subtlety that the officiating minister could be guilty of if he were to say to the modern Athenians that their forefathers, from the earliest ages, were joint members with himself of Christ, and fellow-heirs of the hope of glory. If the Virgin Mary had not been worshipped in olden time at Littlemore, as well as in Oxford, of which there are sufficient proofs, there would have been an equal probability of the spot upon which the chapel is erected having been a Jewish burying-ground, as they bury their dead in the same fashion as the Athenians, and I believe this to be no uncommon practice amongst most nations that are in the habit of burying their dead. To say the least of such a custom, to build anything upon it is very unsafe, but to build the pure religion of Abraham, Moses, David, or Christ, is very unwise.

Turn we next to the vestments of our clergy.

* *Ἐπεισε δὲ αὐτοῖς καὶ τὴν ἐν Θρακῇ Χερρόνησον προσκτήσασθαι, ἵνα δὲ μὴ δοκοῖν βία μόνον, ἀλλὰ καὶ δίκῃ τὴν Σαλαμίνα κεκτηῖσθαι, ἀνασκάψας τινὰς ταφούς, ἔδειξε τοὺς νεκροὺς πρὸς ἀνατολὰς ἐστραμμένους, ὥς ἦν ἔθος θάπτειν Ἀθηναίους, ἀλλὰ καὶ αὐτοὺς τοὺς ταφούς πρὸς ἑὼ βλέποντας, καὶ ἀπὸ τῶν δημῶν τοὺς χρηματισμοὺς, ἐγκεχαράγμενους, ὅπερ ἦν ἴδιον Ἀθηναίων.—(Life of Solon; from Diogenes Laertius) "Lives of Illustrious Philosophers." Edition by Hen. Steph., p. 31, anno 1584, duplicate copy from the British Museum.)*

VESTMENTS OF THE CLERGY.

ANOTHER subject that demands the notice of our superior clergy is a slight innovation in the vestments of our younger brethren, who are only in deacons' orders. One of those ornaments of the ministers of the church of England in use in the second year of the reign of King Edward the Sixth, has, by some means or other, been recovered, and made its appearance, not only in one of the Oxford churches, but also in a chapel of one of our most eminent and distinguished colleges. The precise form of this long-lost article of ministerial apparel I cannot exactly describe, having never seen it. But according to the information of those who have seen it, I should conceive that the following description will give some idea of its shape and form. It is a long strip of silk, about two inches and a half in width, thrown over the left shoulder, where it is fastened by a pin or button, and extends downwards to the bottom of the surplice, before and behind, with a fringe of the same material at each end, and a cross of black silk raised or embossed just above the fringed border, the arms of the cross being extended cornerwise, or in the shape of the Martyr's or St. Andrew's Cross.* To the restoration of this habiliment, so long laid by, surely no one can make any serious objection; but of this I think the clergy in general have a right to complain, that instructions for the resuming of it have not been issued from that quarter whence, alone, it is fitting they should emanate. I conceive it is not an act of courtesy to our superiors, if we have found out that which they have overlooked, to adopt the same without their special sanction. Such a circumstance, I imagine, trifling as it may appear, is calculated to engender a very unpleasant spirit among our younger clergy. The youthful mind is sufficiently inflammable, without the aid of any novel or unnecessary badge of office. If it is for the edification of our people, and the promotion of better order and decency among ourselves, let us all wear the same thing; if we be not of one mind on the more abstruse points of doctrine, surely we may on the simple article of dress, when an exact pattern of our vestments can be procured. I have no doubt that the aged and venerable president of the college to which I have alluded, who has spent a long life in studying the long-concealed writings and literary treasures of by-gone days, would readily co-operate with any one of his society who might *wish* to restore such a vestment to its

* I have since been informed that this vestment is not peculiar to the order of deacons, but is a portion also of the ministerial apparel of the priest, being then worn, like a chaplain's scarf, across both the shoulders. I therefore expect that those who have adopted it in their diaconal ministrations, will, as soon as they are admitted into the order of the priesthood, set their brethren, the priests, an example of conformity to this ancient custom.

proper place. All I lament is, that these things are taken up by a few only, and that attention to consistency in our clergy is overlooked by them. Let us not make that robe which ought to be without seam, a rent one, and a parti-coloured dress. These are the days for unity in her clergy, if ever this country has seen them.

Although the keeping or omitting of a ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God. "Let all things be done," saith the apostle, "decently, and in order;" the appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any public or common order in Christ's church, except he be lawfully called and authorized thereunto.

And whereas, in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their ceremonies, they are so addicted to their old customs; and again, on the other side, some are so new-fangled that they would innovate all things, and so despise the old, that nothing can content them but that is new.

It has been the aim of those who composed our liturgy and recorded our instructions in the rubric of the Book of Common Prayer, not so much to have respect how to please either of these parties as how to please God, and profit them both. And if the times in which we live are so very different from those in which the Fathers of the Reformation lived, let us take such cautious and temperate steps towards correcting the said grievances as shall not destroy altogether the efficiency of our ministrations.

CHAPTER VIII.

THE FATHERS, ETC.

“Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of? For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water, the mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, the captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator. And I will give children to be their princes, and babes shall rule over them.”—Isaiah, ii. 22; iii. 1—4.

THE long-mooted and truly complex subject of the Fathers demands some notice in a work of this nature, more especially when we bear in mind that these individuals and their followers have been led away from the right path by their blind attachment to such guides. I shall be as brief on this head as I can; I would, indeed, gladly pass it over in solemn silence. I think it to be one of the most painful features of this heresy to bring the good old Fathers before the public only to expose their infirmities, and set them up as objects of ridicule and contempt. I could have wished them to have fallen into better hands; I think even Rome would have dealt more mercifully with them.

What can I say of them? Why, if I should say that they now rest from their labours, and their works follow them, I am giving them all the praise that God the Holy Ghost has, in his great condescension, lavished upon them; and more than this, they, if appealed to, would not be willing to accept. I will write of them as far as God's word permits me to do of all who truly turn to God, and sleep in Jesus—“Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.” (Rev. xiv. 13.) Many of their writings, indeed, remain to this day, and that is no small honour. But we must bear in mind that they are not left behind for an enlightened, much less a Christian public, to make an improper use of them. They were only “witnesses” when living, and who has sufficient logic to prove that they are more now they are dead? Their varied written productions are not adequate testimony or authority to satisfy a child of God in matters relative to salvation, or on any subject of vital interest to the soul. Let us ask those who are best versed in the different curious relics of their patrician

museum a few simple questions about them; perhaps they may satisfy the public on this doubtful point:—1. Which of all those individual worthies of by-gone years can they bring forward as witnesses, whose evidence is undisputed? Surely Rome has not had any of them in her keeping long without trying the effects of bribery and corruption upon them. 2. To what period of time shall we limit our researches? Are the doctors agreed in this? Does Irenæus make a long arm, and unite himself to Clement of Alexandria? or Tertullian extend his patronage to all the scribblers that followed after him for five or six hundred years? We ought to have a canon issued by this secret conclave before even the apostolicals can decide who is authority, and who is not. 3. What individual can be found laborious enough to edit their variegated and multiform tracts and volumes as they ought to be edited, before they are made use of for such a purpose as a guide to the visible church of Christ on earth? Whose talents or piety are sufficiently exalted to determine what portions of them are interpolations and spurious, and what are genuine and authentic? The learned and talented Oxford doctors and divines may be able to single out their man; but the church of England, pure and apostolical, much less the church of Christ, has never yet found an individual competent, if needful, to undertake such a responsible office; and she has had among her members and her bishops, in former days, many individuals before whom the most eminent of the apostolical phalanx would be as grasshoppers, either in human learning or biblical theology.

The Fathers! What were they? I answer the question myself; they were men. And what more are we, whose names are now in print before the public. The world, or, at least, our own friends and acquaintance, (I speak with all humility as far as I myself am concerned—I have but few admirers, and still fewer friends,) may call us, perhaps, “*good men.*” They could not say more of the earliest fathers. Our goodness extendeth not to our God; much less, then, can we expect it to extend to his church.

I would now make a few observations upon the Fathers, before I go on to another subject, in order to shew how much caution is needful in every one that consults them. In the *first* place, they had no standard edition of God’s word; they took their doctrines and theories from the Greek version of the old scriptures, and we know that, at the very commencement of the Christian era, the *Latin* gradually supplanted the Greek as a general language, and, according to the testimony of Augustine, (De Doct. Christ., lib. ii. c. 11,) the Latin church possessed a very great number of versions of the scriptures, made at the first introduction of Christianity, whose authors were unknown; and in these times, as soon as any one found a Greek copy, he thought himself sufficiently versed in each language to set about a trans-

lation. To remedy the evils consequent upon such a variety of versions, Jerome, at the request, and under the patronage, of Pope Damasus, towards the close of the fourth century, undertook to revise the edition that had been made by Origen, to bring it more into conformity with the original Greek ; he completed his task A.D. 390—91. Of this revision, the book of Job and the Psalms, (which alone have been preserved to our times,) together with the Chronicles, Proverbs, Ecclesiastes, and Song of Solomon, are all that were ever published. Before he had finished this revision of Origen's labours, he had commenced a translation of the Old Testament from the Hebrew into the Latin, in order that the Western church might know the real meaning of the Hebrew text, that they might be the better qualified to engage in controversy with the Jews.

This version, we are informed, upon the authority of persons competent to decide on such a subject, surpassed all former ones. We learn from Augustine that it was introduced into the churches by degrees, for fear of offending weak persons ; its authority became at last so great among the different churches, that, ever since the seventh century, it has been exclusively adopted by the Romish church, under the name of the Vulgate version ; and, by a decree of the Council of Trent, in the sixteenth century, it was commanded that the Vulgate alone should be used wherever the Bible is publicly read, and in all sermons, expositions, and disputations.

I shall give one extract, just to shew how much their very best version was at variance with the original. The very first promise made to man in his fallen state is made of none effect by its transference into the language of the Beast. The first setting forth of Christ as the propitiation for sin is obscured, if not entirely destroyed :—

“ Inimicitias ponam inter te et mulierem et semen tuum et semen illius, *ipsa* conteret caput tuum, et tu insidiaberis calcaneo ejus.”—(Gen. iii. 15.)

The above passage is thus rendered in the Douay version (the one in use among the members of the church of apostate Rome):—

“ I will put enmities between thee and the woman, and thy seed and her seed ; *she* shall crush thy head, and thou shalt lie in wait for *her* heel.”

To the above I find the following note :—

“ Ver. 15. *She shall crush—Ipsa*, the woman ; so divers of the Fathers read this place, conformably to the Latin : others read it *ipsum*—viz., the seed. The sense is the same ; for it is by her seed, *Jesus Christ*, that the woman crushes the serpent's head.”

Thus we see the streams of life, joy, and consolation, are poisoned at their very fountain. The woman is raised upon the

Beast as soon as ever they find an opportunity; the human nature of Christ is thus defiled by being made subservient to the woman, making the woman, through her Son, the serpent's destroyer, not the power of Jehovah, in the person of his own dear Son. This may satisfy the purblind readers of the language of the Beast; and Mr. Newman and his party may be unable to detect the vile abomination; but it can never satisfy one of the least of the disciples of Jesus Christ, who know, in their own experience, the blessedness of the finished work of Christ, and need no other mediator between God and themselves. I hope Dr. Pusey, in his edition of the writings of the Fathers, will set the public right on this important head, and remove from the Fathers the imputation of the grossest ignorance or impiety thus cast upon them by the metaphysical jargon of the Roman commentator and translator. I think that even the most ingenious and astute reasonings of his friend the vicar of St. Mary the Virgin will not be sufficient to frame any tract or discourse that shall make this abomination palatable to any honest and sincere mind, particularly when there is not the slightest foundation for such a translation in the *Hebrew* original. I will refer the reader to the commentaries written upon the subject for further proof; they say, that in no way whatever can the idiom of the language used by the Holy Ghost be distorted so as to admit of the word translated *she* being so rendered.

The Fathers, therefore, were not only ignorant of the letter of the Holy Spirit, but had not a version of God's word that was worthy of being called a correct translation. If so, we may expect them to be little deserving our notice on points of doctrine. It is my humble opinion they may be made to say anything we please. I will just let my readers have an instance of their discrepancy on one of the simplest subjects, and I will then humbly ask,—Can we, in our consciences, believe that such persons had a sufficient measure of the Holy Ghost given them as to authorize the visible church to follow them as guides, or depend upon them as authority, in their exposition of the meaning of God's word?

THE BAPTISM OF FIRE.

"The baptism of fire has been differently understood among the primitive Fathers. Some say, it means the tribulations, crosses, and afflictions, which believers in Christ are called to pass through. Hence the author of the *Opus Imperfectum*, on Matthew, says, that there are three sorts of baptism:—1. That of water; 2. That of the Holy Ghost; and, 3. That of tribulations and afflictions, represented under the motion of fire. He observes further, that our blessed Lord went through these three baptisms:—1. That of water he received from the hands of John; 2. That of the Holy Ghost he received from the Father; and, 3. That of fire he had in his contest with Satan in the desert.

"St. Chrysostom says, it means *the superabundant graces of the Spirit*. Basil and Theophilus explain it of *the fire of hell*. Cyril, Jerome, and others, under-

stand by it *the descent of the Holy Spirit on the day of Pentecost*. Hilary says, it means *a fire that the righteous must pass through in the day of judgment*, to purify them from such defilements as necessarily cleaved to them here, and with which they could not be admitted into glory.

“Ambrose says, this baptism shall be *administered at the gate of paradise, by John the Baptist*; and he thinks that this is what is meant by the flaming sword, (Gen. iii. 24.) Origen and Lactantius conceive it to be *a river of fire*, at the gate of heaven, something similar to the Phlegethon of the heathens; but they observe, that when the righteous come to pass over, the liquid flames shall divide and give them a free passage; that Christ shall stand on the brink of it, and receive through the flames all those, and none but those, who have received in this world the baptism of water in his name; and that this baptism is for those who, having received the faith of Christ, have not in every respect lived conformably to it, for, though they laid the foundation, yet they built hay, straw, and stubble upon it, and this work of theirs must be tried, and destroyed by this fire. This they think is St. Paul’s meaning, (1 Cor. iii. 13—15.) If any man build on this foundation (viz., Jesus Christ,) gold, silver, precious stones, wood, hay, stubble, every man’s work, of what sort it is If any man’s work be burnt, but he himself shall be saved, yet so by fire.

“From this fire, understood in this way, the Fathers of the following ages, and the schoolmen, formed the famous and lucrative doctrine of Purgatory. Some in the primitive church thought that fire should be, in some way or other, joined to the water in baptism; and it is supposed that they ministered it by causing the person to pass between two fires, or to leap through the flame, or by having a torch or lighted candle present. Thus have those called doctors of the church trifled.”

And what must the public think of Oxford, if it is thus held up as an encourager of those who overvalue the writings of man? What do I read upon the opened volume posited over the throne of him who is permitted to exercise the highest authority in our University? Do I not read, in the plainest terms, this inscription in the church of St. Mary:—“*Dominus illuminatio mea*,” (*The Lord is my light*—Psa. xxvii. 1.)*



Is it not an opened book, with its seven seals, or clasps, lying in regular succession, wrested from their fastenings? My feelings I cannot describe when, in studying the tables of genealogy, laid up in the beginning of our ancient family bible, I found out that the banner of our University was taken from the same source; and, in

* The woodcut is a representation of the University Arms, in present general use.

my search after more information on the subject, I found a key to all the other mystic emblems. I have placed at the commencement of this volume the entire armorial bearings of our long and deservedly honoured University, but shall not now make any remarks on it, but leave it for a practical purpose. If the members of the University will take them up and wear them, no explanation will be required. I leave it to the Regius Professor of Hebrew to give the University the benefit of his Talmudic researches, and his practical knowledge of types and prophecies; these armorial bearings may be most satisfactorily deciphered and commented upon by any one learned in the scriptures, and acquainted with the Jewish Fathers. If he should not feel disposed to do so, or admit his ignorance of their application to a Christian academy, I suppose I may, at some future day, be permitted to perform that office myself. It may be asked, whence came these emblems? Our learned or liberal divines may treat it as some fanciful speculation, and ascribe it to chance, or accident, or some other reason palatable to the taste of the wise men of this world; but to those who know that even the very hairs of our head are all numbered, it will be very evident that the finger of God is in it. The opened book is an illustration of what Oxford is now engaged in—namely, sending forth, from her splendid printing-machines, the unshackled word of the Most High God,—the only adequate antagonist popery or infidelity has ever grappled with. “The pure word of God is his *boundary wall*, his line of demarcation for his own people, from a world lying in the evil one.” It is beautifully illustrated by the Hebrew etymology of the word so frequently used in the scriptures to express the same, being applicable both as a boundary to those within, and a defence from those without,—I mean the word **חומה**, implying a material that has stood the test of fire. It is used by the Holy Spirit in one passage, in close connexion with the word *fire*:—“Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein. For I, saith the Lord, will be unto her a wall of fire (**אש חומת**) round about, and will be the glory in the midst of her.”—(Zech. ii. 4, 5.) And let me ask, shall that book stare us in the face to our confusion? Dare any sincere follower of Jesus Christ stand up in that pulpit, and build upon any other foundation than the word of God?—in a pulpit, in this my day brought back mysteriously to that very position it occupied in years gone by, when a Latimer or Ridley was permitted to preach the pure gospel of the grace of God, the hooks connected with that pulpit being still visible, and witnessing the fact that Oxford once had those to teach her sons who were ready to resist the encroachments of Babylon and Jezebel, even to blood. Can any one, preaching in his own right, or by

* M.S. Exercise for B.D. degree, performed 12th April, 1837.

virtue of the selection of convocation, lay his hand on his heart, or lift up his eye to that book before him, and at the same time take the Fathers for his light, and forsake that glorious Sun from whence they obtained all their light? Shall the intellect of Oxford, to say nothing of its piety, presume to pile upon their unsealed bible any of the writings of fallible man? Will they now quietly look on, and suffer their learned doctors, or their popular teachers of theology, to heap up, even in their University pulpit, not the seven, but the seventy tomes of human learning and research, with such a motto as this, "*Patres deliciæ meæ*"—The Fathers are my delight? Oh, let not the free circulation of our bibles issuing from the literary warehouses on the outside of the walls serve as a melancholy contrast to what is going on within; let us not permit the streams of Reuben to rob us of the treasures of the Book of Levi! May our pulpits yet re-echo the joyful sound, **NOTHING BUT CHRIST, AND HIS WORD, PURE AND UNDEFILED!** While we have James and Cephas as pillars in the church of God, let us rest satisfied with the provision the Head of the church has made for us, and not build upon any of those that man would chisel out for us.

CHAPTER IX.

PARALLEL OF HISTORY AND POPERY, ETC.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself rather unto godliness."—1 TIMOTHY, iv. 1—7.

HAVING, in my announcement of this publication, drawn the attention of my readers to the subject of past history, I would now, as concisely as I am able, appeal to the analogy of former days, as a plausible reason for apprehending danger under the present aspect of the times. I conceive that this method of viewing the present case is at least as consistent with right reason as that which they adopt who contend for the supremacy of the fathers.

Past history has for a long period supplied me with a better commentary upon the dealings of the Lord with his creatures than I can find in any human theories or fanciful calculations. It supplies an illustration, by analogy, of God's providential interference in the affairs of mankind as their Ruler and Judge. Similar results are deduced from similar causes. Our God is a Being, consistent in his superintendence as well of the moral as of the natural world, and it does not follow that because we are unable to perceive this, that such is not his method of operation. I bring forward as an illustration of what I conceive may be the consequences of carrying the present views of this party,—as far as they must of necessity be carried, if a timely check be not given to them,—a singular parallel in the history of our own country, and that, too, not so very distant from our own times, that we can expect to find any individual prepared to gainsay the facts. The passage itself, as it appears in the annals to which I refer, will be found in Appendix III., Letter (A.)

During the reign of Queen Anne, immediately after the proposition then made for the building of fifty new churches in the neighbourhood of London, we find that there was manifested among the clergy of the establishment, a positive tendency

towards popery; and their views all but identical with what I apprehend to be the notions entertained by the admirers of the new school of theology that I am now engaged in confronting. The same arbitrary disposition, and exclusive or uncharitable spirit, (I soften down my words as much as I dare consistently with my convictions,) together with the same development of independence of mind, is witnessed in each. And if my parallelism be correct, the same result may well be looked for, I mean an attempt, on the part of our superior clergy, to put a stop to it. The reason why they have not interfered hitherto, is doubtless on account of the singular state of the times, and the speciousness of the life and conversation of the individuals that are engaged in these schismatical proceedings. Some of them surely must have such an insight into the politics of human action, as to have their misgivings as to the result, and cannot but tremble for the danger to which they are hereby exposed. When I consider the difference that there is in the state of the public mind and morals of these two parallel periods of our history, I, as an individual, am not prepared to say how awful a crisis may be expected. I cannot refrain from alluding to the parallel history of my own ancestors, as connected with the spread of error in this country in former days. The Maurices have been before the public, at two different and distant periods of time, contending for the faith once delivered to the saints. The first of that name thus connected with theological controversy, was Henry Maurice, D.D., Fellow of Jesus College, and Lady Margaret Professor of Divinity, in the year 1691. He stood up and opposed the encroachments of literal Rome, and defended our church from the attacks of its common enemies, and was a champion boldly rebuking those who were endeavouring to bring diocesan episcopacy into disrepute before the public. His works remain to this day, and testify of his devotion to true protestant principles, and it may perhaps serve as an apology, if any be needed, for thus, in the latter day, another of the family standing up to defend our venerable church from its multiform and bitter enemies, when persons, humanly speaking, far more competent to the undertaking, are unwilling to interfere.

The other witness that I now cite is, in *name as well as blood*, more nearly connected with myself, and brought up at the same college, dedicated to the same Saviour by the same memorable name,—I mean Peter Maurice, M.A., Fellow of Jesus College. A sermon preached by him before the University of Oxford, November 30, 1718, and published with a preface in 1729, is a very satisfactory testimony handed down to us that those mystical and undefinable attributes laid claim to by some of the ministers in the established church, and conceded by their followers among the laity, is no new theory, but an offset from that

root of bitterness which has before defiled our apostolical church, and that there existed in his day a very strong party, whose views resembled, as near as possible, those now held by the Newman and Pusey school. I think the sermon well deserving the perusal of those who are interested in the subject, and have had it transcribed from the copy in the British Museum, for the purpose of appending it to my own pamphlet. I find it in the Catalogue of the Bodleian Library, as the *last* of a volume of tracts published about that time, and entitled, by the person who made out the list of contents, "Mr. Maurice's Antidote against Mr. Betty's Sermon"—[a sermon preached before the University of Oxford, on Sunday, the 21st of September, 1729, by Joseph Betty, M.A., Fellow of Exeter College, in Oxford.]

Concerning this my kinsman and namesake, it is not necessary that anything more should now transpire, except that he was Dean of Bangor Cathedral from the year 1727 to 1749.

I here draw a short parallel between some of the views held by this widely-spreading faction and the known tenets of the church of Rome; it will then appear that they are gradually making approaches towards that system which they by profession denounce as idolatrous and blasphemous. I shall not attempt to enter into detail upon these points of resemblance, as it would be occupying too much of the reader's time, and I expect shortly to see some creed drawn out by themselves, whereby the public may become better acquainted with their actual doctrines, for such is the mysterious and subtle use to which they apply words and terms of the plainest signification, that it is next to an impossibility to define their real views. It is my own firm conviction, that they do, in some way or other, weaken, if not entirely explain away, all the Thirty-nine Articles, by their metaphysical mode of interpretation.

The church of Rome asserts that hers is the only true church, and that all who are not members of her communion, are out of the pale of salvation.

The Romish church holds up its priesthood as vested with supernatural powers, in forgiving sins, changing the bread and wine into the actual body and blood of Jesus Christ, in what they call the "sacrifice of the mass."

The church of Rome does not permit any of her members to read the Bible themselves, without first obtain-

The church of the separation looks upon all denominations of Christians, and foreign churches, who have not got the apostolical succession, as living in sin, or corrupting the word of God, and gives to the Romish apostacy more *honour*, as a church, than to any who have not got this apostolicity.

The other church holds up the ministers of the church of England and all other churches who are of the apostolicity (even those of the apostacy), as being the only persons who have a right to be quite sure that they have the Lord's body to give to his people, &c.

The other church does not as yet deny the use of the scriptures to any of its members, but appeals to the fathers and

ing a special licence for that purpose ; and places the authority of the church above the authority of the divine records.

The Romish church exalts the Virgin Mary above the rest of womankind, and calls her " the mother of God," &c.

The efficacy of the sacraments in this church of the apostacy is regarded as being supernatural.

The Romish church denies the doctrine of justification by faith only, without works.

The Romish church lays much stress upon outward ceremonies and vestments, and calls that article of furniture, upon which they deposit the consecrated wafer, the altar.

various traditions as the only rule for deciding the true meaning of the word of God ; it consequently prevents all those who are not able to study the fathers and find out the place where the traditions of the church are kept, from exercising their own private judgment, although they may be spiritually enlightened by the Holy Ghost himself, who is promised by the Lord Jesus Christ to each individual that believes in him as alone able to guide into all truth.

The other church, if Mr. Newman is, indeed, their avowed organ, does the same, if we may so speak.—See p. 35.

The other church attaches to both the sacraments a certain virtue and power in the act of using them, which is so mysterious, that their nature, as signs and means of grace to the faithful only, is quite obscured.—See p. 25, 26.

The other church obscures the doctrine by a metaphysical use of *works* as of avail to salvation, by assisting the holy Spirit in strengthening and perfecting the principle (infused, I imagine, at or by baptism).—See p. 33.

The other church is beginning to imitate her, by kneeling on one of the steps leading to the Lord's table,—by turning their backs upon the congregation,—by calling the table the altar, with an over-scrupulous attention to the depositing of the bread and wine thereon, and by introducing of vestments that have long been out of use in the church of England.

And what is this but popery ? and if I call my publication by such a title as that of " The Popery of Oxford," I fear I must, along with too many who have been so long silent, plead guilty to the charge laid against us, for the very act of being cold and lukewarm in such circumstances is nothing but *mental popery*,—i.e., paying more deference to the opinion, the character, the proceedings, of a combination of fallible men than to the plain and infallible word of God. And for a *rebuke* like this to be palatable to those of my readers who are implicated with these men and their practices, is what I am sure I never anticipated, and in what manner it may be received on their part it is not my province to enter into any speculations. The reader will find in Appendix III., Letter (F.), a parallel between popery and the views and practices of the Pharisees, not unworthy his perusal.

CHAPTER X.

FALLING INTO POPERY.

“Let no man deceive you by any means : for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition ; who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he, as God, sitteth in the temple of God, shewing himself that he is God. Remember ye not, that when I was yet with you, I told you these things ? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work : only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming : even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie : that they all might be damned who believed not the truth, but had pleasure in unrighteousness.”—2 Thessalonians, ii. 3—12.

THE actual increase of literal popery within these few years is very remarkable, and now so well known to the public, that it is not needful for me to appeal to any facts for a confirmation of the same. Five or six years have elapsed since I was informed by an intimate friend, upon whose evidence I could depend, that many of the learned and pious men on the continent entertained an opinion that popery would shew itself once more in Great Britain, and that there would be a great falling away from the Reformed or Protestant Church into a system, in spirit at least, if not in actual form, identical with that of the Roman apostacy ; and, surely, if such views as are embraced by those individuals who are associated together as supporters of this Tract Magazine, should continue to spread, there is not only a possibility, but even a probability, of these their opinions being verified. The two individuals that are, as it were, the hinges upon which this door of separation is suspended, are very popular, and have a great influence over the minds of many of our young men, who are destined to occupy stations as ministers in the Church of England, in various parts of the kingdom. Their standing in the University, as well as their connexion with the town, enables them, in their respective spheres, to propagate most extensively their singular theories. The steps, however, adopted by them for the purpose of extending that influence, do not seem to be in strict accordance with the regular discipline of this wisely constituted University ; I mean the methods whereby they induce our youths to attend a system of religious instruction hitherto unknown in this University. The zeal displayed by them all must admire, and give them the credit due ; but there is, I think, not the slightest

doubt, but an infringement is permitted to be made upon the spirit of the discipline established in this same University. We have our college tutors, who give instruction to the young men in theological as well as in classical literature; we have, besides, two professors of divinity, who deliver public lectures. If these are not sufficient in number, or competent to their high and distinguished office, a public appeal should be made to the authorities in our academy;* instead of which, we are distracted by the announcement of lectures by the King's Professor of Hebrew, (in addition to those he delivers, by virtue of his office, as Hebrew Professor,) on the types and *prophecies*—and this, I believe, by the exertion of a privilege which the University, in its grant of a D.D. degree, has conferred upon each approved candidate. And what must be the result of such *unwise*, I may call them, ungenerous, proceedings? Shall we not have all kinds of doctrine disseminated among our youthful clergy? And such as myself, who have no wish to interfere in the discipline or tuition of the University, must claim our privileges, and use them also in a *disorderly manner*, rather than suffer our consciences to be oppressed with so painful a load. This is a *practice* against which I cannot but loudly protest, which it grieves me to see adopted by Dr. Pusey, and more so when I believe he does it most conscientiously. The Rev. Mr. Newman has been in the habit of making use of his church for the purpose of delivering lectures on Romanism, professedly parochial in their character, but, as far as I can learn, more resembling the lectures delivered to our students, of which his *assembly*, I am informed, is chiefly composed.

These lectures are delivered in a chapel, within the walls of St. Mary the Virgin's church, without any service or prefatory prayer, and I cannot but look upon this as being irregular in the highest degree.†

I cannot tell what principle it is that operates in the mind of

* In the language of the town-clerk of Ephesus, "If Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open (*αγοραιοι αγωνται, και ανθυπατοι εισιν· εγκαλειτωσαν αλληλοις*), and there are deputies; let them implead one another."—Acts, xix. 38.—The meaning and full force of this classical illustration I need not enlarge upon in a place where all the manners and customs of the ancient Greeks are so much better known than those of the ancient Hebrews. I have often benefited much myself by the wise saying of this learned town-clerk, in the thirty-sixth verse of this same chapter, and I hope to see it more generally adopted. This is a day in which all kinds of learning are of use; and if I had attended as carefully to my classical studies, as I have to my duty as a minister of the Gospel, since the year I took my first degree in arts, I flatter myself that none of our learned societies could have any just grounds to say—"He has not read enough to grapple with such eminent and distinguished men."

† Since the above was written, I find that the vicar of St. Mary's has appended the evening service of our church to these essays. I suppose they do not profess to be either sermons, lectures, or homilies, else there would not be such an open departure from the spirit of our 55th canon, which enjoins a form of prayer (extemporaneous or written) before every sermon, lecture, or homily.

man with such power, as to permit many of talent and learning, nay, of piety, among our young members, to sanction, by their presence, any such departure from the regular course of public instruction. It is asserted, but how true I dare not say, that there are very few *out-and-out* followers of these two leaders; but nobody can question that they have an immense number of *in-and-out* followers. And if this their system be not in strict accordance with the word of God, then that saying of the blessed Lord shall in its own time be verified: *If the blind lead the blind, both shall fall into the ditch.* I should very much like to know by what sophistry of reasoning these practices can be defended.

The influence acquired by these means must be considerable. Inasmuch as *men*, in a general way, when they adopt any new system, or embrace any novel doctrine, appeal to the leaders of their party as pious, learned, experienced, or talented individuals, surely, then, *young men* will not be behindhand in their appeal to the piety, the benevolence, the experience, the talent, it may be the age, of their leaders. Such as have had any experience in the way of pulpit ministrations, whether in or out of the Establishment, cannot but be aware that many among their hearers soon go far beyond them in their doctrines and theories; consequently they find that the most difficult task a minister of the gospel has to perform is the guarding his hearers from the danger of taking up the doctrines or precepts of the gospel for any other purposes than growth in grace and humility. The feeding of the intellect at the expense of the other equally important *departments* of the constitution of man, of necessity engenders that spiritual pride which is an abomination in the sight of the Lord. The Thyatira-like views of this party are extensively spreading through the country. One of the same school has introduced confusion and consternation into many a pious family of the Isle of Wight by the infusion of this subtle poison of the long-disputed apostolical legacy. I was present myself at a clerical meeting in that island, during the latter part of the year 1833, just after their *Tracts* had been industriously disseminated, and I found they had travelled to that spot before me, and that an individual, eminent himself, eminent, too, as the son of a father whose memory to English hearts will be ever dear, had adopted these erroneous and dangerous theories, and I augured what the result would be, and I have lived to see it verified. My friend that I went to visit there, who would not even *look at* the *Tracts* I had brought along with me, is now carried away by their dissimulation. And if the *piety*, age, and the glowing and deep *experience*, of our Clergy, is not proof against these *Thyatira-like* innovations, what may we expect to be the necessary result in the case of our younger brethren, who, though full of zeal and fire, have had no experience in the workings of their own heart, or of the snares of an evil world? The necessary result of all these things must be, at last, either a schism from the

church of England, or an apostacy to the church of Rome. Man always, when weary, seeks for some resting-place, and when at last he has discovered that his fellow-man is not a sufficient prop for his wearied conscience, he seeks for some safer rock to build upon. No form of religion holds this out so completely as the Roman-catholic; there, in the infallibility and unity of her church, and the apostolicity and the divine authority of her clergy, she lays the foundation of a throne, upon which the deduced soul may sit securely. Our dissenting and seceding brethren will at last discover that their highly-fed partisans must fly for refuge, amidst the conflicting warfare of doctrines and opinions, into the arms of Popery. I speak as a man fully able to appreciate the completeness of that iniquitous system; for if Rome could but have infused one particle of her deadly powder into the pupil of my searching eye, her religion and her communion would be a perfect paradise to my soul. But I trust that the Lord, who has once opened that eye, and opened it to see that the only place of rest for a sin-tossed soul is beyond the veil whither Jesus, "the forerunner, is for us entered," will still keep me safe from any such insidious manœuvres. Have none of our youthful clergy apostatized to Rome? Would that the question were not so easily answered. Has not even the blood of our nobility been tarnished by an unhallowed coalition with that adulterous church? Shall I name the brother of Earl Spencer, the Rev. and Hon. Mr. Spencer, concerning whose first ministrations at Rome I received private information from a friend, who was present when he delivered his first address as a priest in the Romish communion. I shall append an extract from the letter in Appendix III. Letter (B.), as it affords an illustration of what Rome was then doing, and has now in part done.

And who dare say that the young offspring of our nobility or our commonalty are not in similar danger in this our University, where the religion of our reformers is carried to an *ULTRA* point, not, indeed, on the side of Protestantism, but on the side of the Catholicism of Rome?

As we have, in one of the volumes of the Tracts for the Times, some extracts from the writings of Archbishop Usher, his opinions respecting the increase and final extermination of Popery may be read perhaps by some of the party in question with advantage.

"The year before this holy primate died (who was buried in the Abbey at Westminster, April 17th, 1656; the usurper Cromwell allowing two hundred pounds towards his funeral; so great his worth, that it even charmed that tyrant, otherwise far from being a friend to any of his profession;) an intimate friend of the archbishop's asking him, amongst other discourse, what his present apprehensions were concerning a very great persecution which should fall upon the church of God in these nations of England, Scotland, and Ireland, (of which he had heard him speak with great confidence many years before, when we were in the highest and fullest state of outward peace and settlement) and whether he did believe those sad times to be past, or that they were yet to come? he answered,

‘ That they were yet to come, and that he did as confidently expect it as ever he had done.’ Adding, that this sad persecution would fall upon all the Protestant churches of Europe. His friend arguing, that he hoped the affliction might now be over, and be intended of our late calamitous civil wars; the reverend prelate turning towards him, and fixing his eyes upon him with that serious and severe look which he usually had when he spake God’s word, and not his own, and when the power of God seemed to be upon him, and to constrain him to speak, said thus: ‘ Fool not yourself with such hopes, for I tell you, all you have yet seen hath been but the beginning of sorrows to what is yet to come upon the Protestant churches of Christ, who will, ere long, fall under a sharper persecution than ever yet has been upon them; therefore (said he to him) look you be not found in the outward court, but a worshipper in the temple before the altar; for Christ will measure all those that profess his name, and call themselves his people; and the outward worshippers he will leave out, to be trodden down by the Gentiles. The outward court (says he) is the formal Christian, whose religion lies in performing the outside duties of Christianity, without having an inward life and power of faith and love, uniting them to Christ; and these God will leave to be trodden down and swept away by the Gentiles; but the worshippers within the temple, and before the altar, are those who do indeed worship God in spirit and in truth; whose souls are made his temples, and he is honoured and adored in the most inward thoughts of their hearts, and they sacrifice their lusts and vile affections, yea, and their own wills, to him; and these God will hide in the hollow of his hand, and under the shadow of his wings; and this shall be one great difference between this last and all the other preceding persecutions; for in the former, the most eminent and spiritual ministers and Christians did generally suffer most and were most violently fallen upon; but in this last persecution these shall be preserved by God as a seed to partake of that glory which shall immediately follow, and come upon the church, as soon as ever this storm shall be over; for as it shall be the sharpest, so it shall be the shortest persecution of them all; and shall only take away the gross hypocrites and formal professors, but the true spiritual believers shall be preserved till the calamity is overpast.’

“ His friend then asked him by what means or instruments this great trial should be brought on? He answered, ‘ by the papists.’ His friend replied that it seemed very improbable they should be able to do it, since they were now little countenanced, and but few in these nations; and that the hearts of the people were more set against them than ever since the Reformation.

“ He answered again, ‘ that it would be by the hands of papists, and in the way of a sudden massacre; and that the then pope should be the chief instrument of it.’

“ He also added, ‘ That the papists were, in his opinion, the Gentiles spoken of Rev. xi. to whom the outward court should be left, that they might tread it under foot; they having received the Gentiles’ worship in their adoring images and saints departed, and in taking to themselves many mediators; and this (said he) the papists are now designing among themselves, and therefore be sure you be ready.’

“ This gracious man repeated the same things in substance to his only daughter the Lady Tyril, and that with many tears, and much about the same time.

“ But if God, in judgment for our sins, should suffer it so to be, yet it is certain the joy of the wicked shall be but for a moment; for we have a most sure word of prophecy, that in due time Rome shall finally fall, and the kings of the earth shall hate the whore, and make her desolate and naked, and burn her with fire. (Rev. xvii. 16.)

“ ‘ Rome, tottering long, laden with errors store,
At last shall fall, and head the world no more.’ ”

The reader will find in Appendix III. (Letters G. to M.) some extracts of a similar nature, equally deserving a careful perusal—(Dr. Hartley, Gill, Newton, Porteus, Sir Isaac Newton, and Mr. Christopher Love.)

CHAPTER XI.

EFFECT OF THESE VIEWS UPON THOSE WHO EMBRACE THEM.

“AND even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient : being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity ; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents ; without understanding, covenant-breakers, without natural affection, implacable, unmerciful : Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.”—ROMANS, i. 28—32.

PERHAPS some may imagine that I am out of my proper sphere when I attempt to shew the probable effects of these kind of views upon the mental and intellectual powers of those that may adopt them ; if they can shew that my conjectures and suspicions are incorrect, I shall be ready to admit my error. But as I have been long framing my own life after another pattern from that which the world admires or adopts, I am enabled to weigh things in different balances from those resorted to by popular opinion. I appeal to the Professor of Moral Philosophy, if he has studied the subject in a practical way, whether the standard of University morals has materially improved since the introduction of these novel views. Perhaps he will say they are calculated to produce such an effect ; and if they fail to do so, it is in consequence of their not being more extensively adopted,—or for some other plausible reason. Perhaps the authorities of our University will give their unbiassed evidence, that the young men were never in such a state of subordination and discipline as at present, and that there is much reason to believe that these views have been beneficial in drawing the minds of our youths to higher and more heavenly subjects than heretofore. I regret to add that, as far as my own personal knowledge extends, I have reason to conclude that it is quite otherwise. Perhaps the tutors of our colleges may differ from me in my opinion, and say that there is an astonishing improvement in the study of the classics and mathematics generally. But let us go to those who supply our University with their literary treasures, and they will tell you nothing sells so well as the fathers, and the demand made for them, and books of that description, is astonishing ; it is the chief marketable commodity ; books on other subjects are of secondary moment. Now it is reason-

able to infer that if persons give much attention to such subjects, they cannot apply their minds to the regular course of studies adopted by the University. And if the study of these ancient scribes have not a more purifying effect upon the intellect of the parties that admire them than seems to be already produced by the specimens in "The Tracts for the Times," their practical utility cannot be very great. Perhaps the Regius Professor of Hebrew can appeal to his overflowing lecture-room, and the progress of his students in Hebrew and Rabbinical literature. If he can, let me assure him that it will not, nay, cannot, be the case long; no man can serve two masters. I assert this as one who has long faced the parti-coloured regiments of Amalek, and who has taken up the controversy of Jehovah against him, whether in the Wilderness, or at Ziglag, in the person of Haman, or in that of Herod, or in the multifarious procession of those who are now *licking up the way* before the tribes of the Lord, as they journey towards Canaan. I feel convinced that they cannot long attend to the *former* studies, but must give them up altogether for the *latter*. Whenever the Latin fathers and the language of the beast have been much studied, then, as a necessary result, the Rabbinical fathers and the blessed word of God, the language of the Holy Ghost, both the Hebrew and the Greek, have not only been neglected, but despised. And if Dr. Pusey should continue to fill his lecture-room with students of his own divinity, and hold hebdomadal meetings for discussion on these abstruse and dangerous topics, which minister questions rather than godly edifying, which is in faith, I fear the consequence will be, that the study of the languages of the East will be superseded by that of the West, and we shall see a movement made, once more, towards the darkness that is passed. I doubt not that, if any one will take the pains to examine into the history of the University in times gone by, they will find that my theory is not without some foundation to rest upon.

And can nothing be said concerning the tendency of these views as they affect the moral feelings of those that adopt them? Does it not necessarily narrow the mind, and that, too, upon *principle*? (a principle ever paramount in its ascendancy among the varied motives of human action.) Can we look upon others as *brethren*, if we denounce them as being out of the *pale of salvation*, and heirs only of the uncovenanted mercies of God? If this principle has not already been in actual and bitter operation among our members, young and old, I know it must at last develop itself. They of the noble church of Thyatira, who adhere to Jezebel, and they of the same church that abominate her, and look to the purity of their body, must be brought into a painful collision with each other at last; for the persons embracing these views err on the excess of works, and unless the *spirit*

of the Church of Philadelphia (*i.e.* brotherly love) be added to that of the Regal Thyatira (*i.e.* Church and State), there must be a *persecution, in spirit* at least, if not *in letter*, resembling the bitterest violence of the Church of Rome. Such a creed as Jezebel teaches cannot but freeze up more closely the naturally selfish avenues of a cold and deceitful heart.

If we have the advantage and the superiority of church privileges, let us shew it by our *spirit of love*. With my dissenting brethren I cannot, upon the highest principle, as a conscientious minister of another communion, hold any church fellowship; but God forbid that I should entertain, much less express, an opinion that, because they follow not among the ranks of the same regiment, they are not in covenant with that gracious Lord who is rich to all that call upon him, for I know that whosoever calleth upon the name of the Lord,—*i.e.*, Jesus Christ, in whom dwelleth all the fulness of the Godhead, bodily, shall be saved.

I know that the Dissenters have, for a long season, looked upon me with a very significant eye, and for their sake I have been watchful over my walk and conversation. I know they have regarded me as likely to add another to the list of clerical seceders, but I trust that my Lord, who has seen fit to keep me hitherto in full communion with our Established Church, will preserve me still; and if I am forced to abandon its ministry or its communion—which I pray God may never be my lot—I trust I shall never side with any party in league against it.

I have now been in the field for full nine years; for the last seven, I trust, striving to act up to the light that is in me, and I have tried and proved every joint of the harness. I have snorted under the bit, and winced under the lash—strained every link of the curb-chain—well nigh snapped the snaffle, as well as needed the kicking-strap—but I trust my proud and rebellious spirit has at length been tamed, and that I shall henceforth run with patience the race set before me, looking unto Jesus, the author and finisher of my faith. However strange my conduct may have appeared to many, I have been acting up to the injunction of the Apostle, “Prove all things”—“Hold fast that which is good;” and could our Reformers, with their hearts of glowing piety, have looked back and seen all our members working together, according to the spirit professed by us in our written documents, what a blessed and lovely sight would they have to contemplate, and how completely satisfied that their confession of faith, their patient endurance, their resistance even to blood, had not been in vain. But, alas! our wounds stink and are corrupt, and nothing remains to those who sigh and cry over the abominations committed in the land, but to take all possible steps to remove the accursed thing from among us, lest, when the Lord comes to smite the land for its iniquity, our ark and our covenant be in

danger, and we be made to flee before our enemies, like Israel before the men of Ai.

In the next place, let us consider the Effects of these Views upon the Physical or Animal Nature.

An exclusive attention to any one particular subject has almost always an injurious effect upon the general health and personal appearance of the individual that adopts it, and is often productive of serious consequences either to the mental or bodily powers, inasmuch as they never refuse their sympathy when either is affected. There can be no subject more absorbing than that which is of a religious nature. But if Christian discretion and judgment be not added to our zeal, there is a danger of being carried away by our feelings and passions; and as soon as Nature finds any of her laws infringed, she takes upon herself the office of visiting for the offence, and, in the language of Holy Scripture, the sin finds the transgressors out, and punishment necessarily ensues. A close observer of human nature may soon, by the view afforded him in that *mirror* of both the mind and body (I mean the lineaments of each countenance), discover whether the laws of creation are duly attended to. For when any physical propensity is perverted, or mental faculty exercised too violently or selfishly, there is a struggle carried on within, and the nerves and muscles of the human frame, affected by that rebellion, exhibit unequivocal signs of disapprobation through the medium of the features of the countenance. It is the index of expression which the Lord our God in his wisdom has made so conspicuous for the benefit of our fellow creatures, that we may have some other clue, besides mere verbal profession, to the sentiments and feelings of those with whom we have to do. Accordingly, all persons who are able to trace the finger of God in his works may, when they behold the marks thereon exhibited, read the lesson it is calculated to convey. An illustration of this is afforded us in the book of the Revelation of Jesus Christ, where a reference is made to the *mark of the beast in the forehead and in the hand*; because, by indulging in wicked actions, the lineaments of each face become at last moulded after that same dreadful pattern which is copied from the corrupt heart. The woman in the Revelation is described as seated upon the beast, that is, upon an animal—the animal nature of man. She consequently occupies that very station which is laid claim to by God the Holy Ghost, “Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own.” He keeps guard there that He may bring every thought of the heart into captivity to the obedience of Christ. Concerning the servants of God, we read also that they receive a mark in their foreheads,—that is, the sanctifying of their nature and the devotion of all their talents and faculties to the true end of their creation, which is the glory

of God. The seal of God, like the seal ring on the hand of a man in authority, has got two impressions,—*one within*, and only known to the individual that wears it, the other read of all who can decipher its inscription. This seal has on the one side a private mark, known to the Lord himself, "*the Lord knoweth them that are his*;" on the other it bears the family motto, "*Holiness to Jehovah. Let him that nameth the name of Christ depart from iniquity.*" If any have attentively watched those who are engaged in erecting buildings for the earthly service of Jehovah, they will understand more *scientifically* the reference made in so many places of God's word to the spiritual temple; I mean, the *private mark* of each mason, which he carves upon the hewn stone before he fixes it in its final resting-place, in order that when the master builder comes to inspect the work, he may, by TURNING UP the topstone and deciphering its hidden mark, discover without difficulty who is the builder of any part of the walls that is not built according to the instructions that were given him.

Whether the views of this party are correct, and according to the Scripture rule, or the reverse, is not material as regards my argument; for let them be ever so excellent in principle, if they be not judicious in their development of the same, they injure rather than promote the glory of God. Let not your good be evil spoken of. Let their views be ever so good, if they engross more of the attention than is for edification they offend against the law of their members, and whatever law is thereby infringed, for that they must suffer in proportion to the offence. If men were but in an ordinary degree acquainted with the mechanism of their own bodies, it would be utterly impossible to lead them astray, as we too often see them led. It is upon the ignorance of their neighbours that the greater part of mankind live. The system of Mental Popery is most extraordinary, and it shews itself in no instance so clearly as in the medical system. Mystery is the order of the day, and the medical practitioner, to keep up his fame, must not depart from the rule laid down, and hereby they are made the Popes of the animal nature of man. Destroy mysticism in its several branches, and you will place things on a completely different basis. When I come to consider the wonderful laws whereby the human frame is regulated, I am lost in amazement that man should continue so long in health rather than that there should be so much sickness. If there was more knowledge, sanctified by the Spirit of God, and regulated by the blessed Word of God, the legerdemain of Popery, with its fastings, penances, absolutions, &c., would be for ever scouted. Man appears to know everything better than himself. I could wish to see in the hands of every one a little work that has now been for some time before the public, which I conceive to be invaluable. I mean "*Physiology, as applied to Health and Education, by Dr.*

Andrew Combe," (*not* the author of the Constitution of Man.) If it were carefully perused, many of those strange notions that are gaining ground on the subject of fasting, temperance societies, &c. would be placed upon their proper bases, and man be regulated by the principles of enlightened reason, and not by the blind devotion he pays to the example and dictates of his fellow-man.

I do not by these remarks wish to bring any positive charge against the party in question, but only in a general way, what the heathen philosopher would perhaps term the excess of what is good, but the Christian would look upon as a mistake in the principle or end for which these things may be resorted to. Their private life, I question not, is most exemplary and self-denying, and it becomes not a stranger to intermeddle with it. According to the definition of the character of the noble Thyatira, their works are great, but I fear their love is not equal to it. It becomes not a stranger to attend to the many absurd reports circulated to their injury and disadvantage; it would be as foolish as it would be ungenerous in a humble follower of that blessed Being who wept over the miseries and wretchedness of fallen man. I allude to the subject as an abstract question—as a question I can from painful *experience* enter upon and solve. I have been similarly exercised in my own mind, and I can feel (as a MAN at least) for those that are in a similar condition. The time once was when my own mind was most prejudicially affected by an exclusive attention to religious duties and theories, and it operated in such a way upon me as to affect the outward appearance of my person, and my friends could not refrain from making their remarks upon my altered countenance and demeanour. I have, indeed, been painfully exercised, and often on the very brink of falling into those pitfalls which have swallowed up so many of my dear brethren, once labourers together with me in the same harvest field, and members of the same establishment. I may be accused of being changeable, and if I admit it, in times like these, there is no great disgrace attached to such an admission. I have been changeable, if turning a quick and anxious eye to that *point* where the easily shifting vane of the moveable weather-cock has so often veered. I may be called credulous, too, if the taking a person whom the world would call a *good man*, and giving him the credit of being a sincere advocate of his newly-imbibed views, be a symptom of credulity. From a child I watched for the motives of action, and was never satisfied with the bare *act itself*. The knowledge I obtained in youth, by the notice I took of the sect of Jumpers in the wilds of Cambria, gave me such an insight into the machinery of the heart of man, as was a sufficient key-note to the mysterious melodies of the Irvingite delusion. I waited to see how it would turn out, and time discovered to me that my suspicion was not unfounded. It

is by means of that physical influence which we are permitted to exert over each other, that many, if not all, of these conversions, as they are called, are brought about. The doctrines of the sect were taken up as *good*, because the men who had adopted them were men of most devoted and exemplary lives—just the very converse of the rule laid down in the word of God, which advises us to cease *from man*, whose breath is in his nostrils, and turn unto the Lord—to prove all things, and hold fast that which is good. It would take up too much time to point out from history how many heresies have been introduced into the visible church by good men, but they are not a few, or difficult to be brought forward. Man's mind is contracted in its powers, and, therefore, according to its partial bias will it develope itself. Man, when he gets anything into his possession, is in danger of making too much of it, and the better it is, the more liable is it to be abused. "I cannot refrain from dwelling upon one string incessantly," said a warm-hearted brother to me, a few days ago, "and that string is Christ." "It is," was my reply, "a noble string, the fundamental *base*, but, recollect that, if you pull that string too violently, or to the neglect of the other equally essential strings of our mystic harp, you are taking a most effectual step towards marring the harmony. We do not read of a harp of *one string* even in heaven. How necessary, then, to keep all the strings of this, our damaged instrument, in their proper tension while here below, so that, whether we eat or drink, or whatsoever we do, we may do all to the glory of God." The doctrine may be good, the form of prayer good, the articles good, the ministers good; but to have that good not evil spoken of, let such harmony be displayed in their combination as shall evince to all that we are workmen that need not be ashamed, rightly dividing the word of truth; for, as in the most highly finished painting, the dark shades and colours are as essential as the lighter touches, and more transparent colours; and as the perfection of harmony consists in the preparation, resolution, and the scientific arrangement of the different discordant intervals, and not in their being excluded from the well-filled score, so also the harmony and symmetry of the true Christian's life and conversation consists in the blending of all our propensities, faculties, and our energies, so as to bring them to bear upon the same blessed end of glory to God in the highest—peace on earth, good will towards men.

CHAPTER XII.

CONCLUSION.

“ And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.”—Daniel, xii. 1—4, 8—10.

It would be a great oversight, in sending forth a work like the one now in hand, not to say a few words by way of caution and advice. I pray that God the Spirit may bless it to the good of those whom it may concern.

Those who are most concerned in this controversy are those individuals to whose special care and protection their natural guardians have entrusted the youth of our academy; they are much interested in their welfare, and are doubtless perplexed in the present emergency as to their path of duty. To them I would say (I speak in all reverential humility, but with feeling), let every action take its rise from the fountain of love; if not from spiritual, at least from natural love. Your station, as well as your age and experience, has placed in your hands a gigantic engine of moral power. A young man, be he ever so viciously disposed, cannot long be impervious to the arrows of love and affection; a kind look, even when the fault demands correction, melts the stony heart. I have been an Under Graduate myself; I recollect with pleasure, and acknowledge with the sincerest gratitude, the attentions that were shewn to me as an Under Graduate of his college, in common with the other younger members of his society, by its Principal, and these have raised him so high in my affections that nothing can blot out the impression thereby made. The state of society is much changed since then; the disposition of our youths to what is good is so self-evident, that I need not say anything on that head. My prayer is, that the power thus vested in your hands, for their good, may be promptly, judiciously, temperately, and affectionately exercised.

Next, I would address a word in reason to those who have the high privilege of directing and superintending the studies of our academy;—much depends upon you. Yours is an intermediate link between the governors and the governed ; and much pleasure does it afford me to see that the connexion is becoming of a more familiar and condescending character than it used to be. I might be regarded by some as an individual opposed to the course of education adopted by those that have its direction in this place, as one that could advocate the crude innovations of this unsettling age ; but I hope I shall not be uncharitably judged of when I say that the only alteration I desire to see is in the oiling of the wheels of our wisely-constructed machinery, and not in the construction of the machine itself. It is the view that we take of the object and ultimate aim of our studies, not the studies themselves, that shall profit us. To you it specially belongs to lay plainly before your pupils the instructions you receive from that opened volume to which I have before alluded ; whether referring to the seven sciences, or the seven spirits of God, or the seven seals of the Book of the Revelation, I do not pause to inquire, but only use it by way of application. Upon it is, “ *Dominus illuminatio mea.*” Let them learn, then, both from your teaching and your example, that whatever they do, they must do it all to the glory of God their Saviour, and that he alone can enable them so to wear the three earthly crowns, that they finally be not disappointed of their crown celestial. I may class you under the banner of the church in Sardis, to which I would wish you to pay especial attention.

“ Unto the angel of the church of Sardis write ; these things saith he that hath the seven Spirits of God, and the seven stars ; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die : for I have not found thy works perfect before God. Remember, therefore, how thou hast received and heard, and hold fast, and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments ; and they shall walk with me in white ; for they are worthy. He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.”—Rev. iii. 1—5.

The book and its three crowns ought to be firmly impressed upon your minds. Those who built our noble library took care to make it sufficiently obvious to all that entered ; they that among our learned ones enter within those walls cannot be mistaken when they lift up their eyes heavenward—the panelled roof declares with the tongue of the learned to all that can understand it, that light cometh from above. It has been reserved to this day of strange innovations to strip one of these rooms of their

painted banners. Oh, may we never see it erased from the panels of our hearts !

Ere I bring this work to a close I would address a few lines to the inhabitants of our ancient city, whose interests are bound up in the prosperity of their Academy, and let me inquire, What are you engaged in ? Whither will you march at the sounding of our trumpet ? What do I behold painted upon *the shield* of your armorial *insignia* ?*



Are these not the ensigns of the standards of Joseph and Reuben ? With what feelings do you adhere to your colours ? The one as well as the other is descriptive of your character and of your employment. The ox. What is it but one of the Cherubic emblems of Jehovah's power ? Is it not, when used for the gratification of the selfish heart of man, a sign of that patient and painful labour that we lavish upon the meat that perisheth in the tilling of the ground for the purpose of filling our storehouses and our barns ? And is not this one of the great sins that are now prevalent in this our day, concerning which the divine record says—" Labour not for the meat which perisheth, but for that meat which endureth to everlasting life ?" Again, with respect to the second emblem—the *streams of Reuben*, what are they ? Are they not most significant, and disclose a very painful sight to all who can discern the aspects of the present times, and can see how opposite the lesson furnished by the works of the Lord God in his providence is to that which we see exemplified in the practices and pursuits of his intelligent creature, man ? How unlike your three *tributary streams*, that gain strength as they wind onward in their course, united in their efforts, and purifying with their waters the many villages, towns, and cities they pass through, until they reach the broad ocean and are lost ! Is not the course of the children of this world backward rather than forward ? Does not the native earth, whence these several streams are escaping, absorb their every thought ?

* This wood-cut represents the armorial shield of the City of Oxford.

Careful about many things, the one thing needful is neglected. "Yea, for the divisions of Reuben there are great searchings of heart." But let us inquire what is the proper use of these mysterious signs? Where, in the camp of the Thrice Holy One, was the Ox stationed? Did it not follow the company that surrounded the ark of the testimony, on whose banner we trace the opened roll of the book of the covenant of Jehovah? Was it not the supporting standard of Ephraim? And what again was the noblest use to which this typical animal was appropriated? Surely it was the "service" of Israel's Lord. At the greatest and the last of their feasts they offered *seventy* of these animals in token of their devotion to the cause of Him who had blessed them in the fruit of their cattle, the increase of their kine, and the flocks of their sheep. (See Deut. xxviii. 4.) And what were the streams of Reuben typical of? Did not his standard go before the book, and the priests, and the Levites, bearing the ark?—a cleansing and refreshing sight, in a barren and thirsty wilderness—a type of that purifying emblem of our religion, even baptism—a stream flowing from the side of a crucified Redeemer. O, let it not be emblematical of what Reuben was, when God rejected him, and took away his birthright to give it to Ephraim—his priesthood, to bestow it on Levi—his princely dignity, to cause it to rest upon Judah; let it not be used to your confusion, lest, in the day of your visitation, you be found to fall away like water. Go before, and follow after, the ministers of the sanctuary. Let not our Urim and our Thummim be lost in this fearful day of our struggle with party-coloured men—let your University see that you are ready to a man to defend it in its warfare, to assist in its establishment; that your only desire is to see it pure, and clear, and healthful, and that you have no intention to let in the adder-like and disorderly followers of the eagle standard of Dan—but your desire is to see the pure word of God have free course and be glorified amongst us. Oh, then, whether before in the march of intellect, or behind among the plodding and less-educated followers of the middle standard, LOOK TO THE BOOK—a volume to all that love the Lord Jesus Christ in sincerity and truth, no longer sealed, but opened wide, that he who runs may read, and he who reads may run, "looking unto Jesus, the author and finisher of his faith." This, with the blessing of the Lord your God upon it, will keep your hearts in perfect peace. I speak as one that has long known you, as one that would seek the peace of your walls, and the plenteousness of your palaces—my prayer for you is, that you may, if it is possible, escape in the midst of the threatening storm.

I may be looked upon, in the use I now make of these armorial bearings, as carrying my imagination beyond the limits authorized by the word of God; but we must bear in mind that these

emblems are to be found upon the standards of our ancient city and University, and surely they were not put here to be forgotten; doubtless the time was when these things were not merely signs that the passers-by only knew in letter, but they were useful to the stirring up of a proper spirit in their minds.

Next in order comes my younger brethren; and here I feel my utter inability to express what I could desire in their behalf; and if any among them be disposed to question my ability or my right to address them on the subject, I trust they will at least give me credit for being sincere in my intentions and wishes for their welfare. I once was, as you now are, in a very peculiar and critical position in society, surrounded by dangers not less imminent, though the channels are altered. That stage of life, whichever it may be, when we become our own masters, is one of trial to each of us. The warmer and the more affectionate the natural heart may be, so much the greater the peril to which we are exposed when beginning to mix with a deceitful and selfish circle of thoughtless companions. My exhortation to you is this:—Pause, and weigh well what you are doing; take not one, nor indeed many, living men as your leaders. Bring an educated and enlightened intellect to bear upon the complex questions of the present day; take the Articles of your church, its Prayer-Book, comprising its rubric as well as its liturgical services, and examine into their plain and literal meaning. I admit it is no easy task to bring down our high and lofty imaginations to the simplicity of children; but if you would be truly wise, go to the fountain-head at once—the plain and pure word of God; let no other guide be admitted as deserving your implicit reliance, except the Spirit of God, and he will lead you into all truth. Take neither Dr. Pusey, nor Mr. Newman, nor Mr. Maurice, nor any other fallible man, whether of high or low repute among men, upon their word or their testimony; bring your reason, your enlightened understanding, to bear upon all that we bring forward, and use us as travellers do the finger-posts to direct them as they journey to their place of destination. We can, at best, only bring you to the cold stream, and to pass that you must have some better pilot. I know what effect will be produced in many a warm heart upon the perusal of these papers—that my words will eat as doth a canker. The disciples of the school of the Oriel philosophers cannot but writhe under the lash that I am applying to their sides; it is not, it cannot be, for the present, joyous; but may, by the blessing of God upon it, be so in the end. I should be stupidly ignorant of the simplest workings of the human heart, to expect that a few words, or pages, would neutralize at once all the baneful poison that has been for years searching and debilitating the mental and spiritual energies. I am a labourer in the harvest-field, and though I have to wait long, I have no misgivings that

the Lord of the harvest will disappoint me of my reward. When the blessed Saviour, by some revolution in the wheel of his providential government, has led you to a spot where the cold atmosphere of a deceitful world has brought down the throbbing pulsations of your physical or spiritual thermometer, then I trust many of you will admit that my warning was reasonable, was timely, was scriptural. And if I shall be a weak instrument in stopping any one single individual from running headlong into the snare so craftily laid for him, I shall be amply and blissfully rewarded for it, when I meet him before that heavenly tribunal where all controversy shall for ever cease.

I cannot refrain from addressing a few words to those who are engaged along with myself in the same blessed labour of love, and called to minister publicly in the congregation. The hour at which we are called into the vineyard is one of heat and oppressive toil. Let us, then, attend to the essentials, and leave the ornamental portions of the work to others that may come after. My words may sound strange in the ears of many of you; my mode of reasoning, perhaps, still more so; but I have been now for a long season striving to bring a naturally proud and stubborn mind to attend to what the Lord shall say, and to cease from man. My forebodings I dare not disclose even to you, but the same means of obtaining the necessary information is open to us all; they that seek shall find, and the secret of the Lord is with them that fear him, and he will shew them his covenant. O, then, let us not hesitate and be diverted from positive duties. Let us set forth, in all his fulness and sufficiency, the merits and the blessed consequences of our Master's death and resurrection; let us keep the excited minds of our respective charges constantly fixed upon the one thing needful, even the knowledge of him who is the First and the Last, the Alpha and Omega, who is the same yesterday, to-day, and for ever, even upon Jesus, the Christ of God. If there should be any time for other subjects of a less vital nature, let us depend upon the Lord the Spirit to guide us in our intercourse with them. These questions, these over-nice attentions to forms and ceremonies, useful and edifying in their proper place, only afford materials to the ungodly for their blasphemy, and to the adversary for his joy; let us cease from that way which so many are apparently following,—I mean, an attention to the wishes, and not the wants, of our hearers. Let us leave that puerile and frothy system of theology that has been wafted to our shores across the broad and separating Atlantic, to those who value not the word of their God. If we want any assistance, refreshments, and a stirring-up of our minds by way of remembrance, let us betake ourselves to our own reforming patriarchs, and the unctuous theology of the days gone by; let us not suffer those writings of sound, and glowing, and affectionate piety, to be transported,

as they now are, to the shores of America. Let the candlestick not be removed away from our shores, but let us see that it still send forth a light of undiminished lustre, giving light to them that sit in darkness and in the shadow of death.

As for me, my way is clearly marked out, and the church to which I belong is the only one that will stand the test of this sifting and fiery trial that awaits us. I plant my foot beneath my Saviour's own banner, the banner of love; Philadelphia is its name, brotherly love is its character. I know what is in man; I know what human systems are, and judge not by appearances only, but by righteous judgment, based upon the word of Jehovah. I long to see the time when again it shall be said, "See how these Christians love one another!"—when we can, if we do not work together, work without envying or annoying each other; it is enough to have trouble from those that are without, it is hard to have bickerings, strife, contentions, and fightings, from those that are within also. I am no party man, and hope I never shall be, till I see parties coming over to me. I have stood my ground now for seven years, attacked, allured, flattered, despised, by many a powerful and rising party; but I stand firm to the trust deposited with me; and I own the church established by the law of the land as most nearly resembling the church of brotherly love, as my own church; and when I find a better, and not till then, will I join any of the churches of the separation.

Hear what the blessed Saviour says to, and concerning, the church of Philadelphia:—

"To the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, (which say they are Jews, and are not, but do lie,) behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."—Rev. iii. 7—12.

If I be but true to my profession, and am kept faithful to Him that hath promised, I shall see the promise yet fulfilled, for all the churches must give way to this church; even regal Thyatira shall come and worship in humility and brotherly affection, because of the love wherewith Christ hath loved his own peculiar people.

APPENDIX I.

POPERY IN OXFORD.

אי קבוד Where is the glory?—1 SAM. iv. 21.

BY

THE REV. PETER MAURICE, M.A.,

CHAPLAIN OF NEW COLLEGE.

SECOND EDITION, WITH PREFACE AND NOTES.

PREFACE

TO

THE SECOND EDITION.

IN publishing a second edition of this pamphlet, which was originally intended only for local and private circulation, I need not say much by way of apology for this Preface, and the notes that accompany it. It is now edited for the public eye, as I have no other way whereby I may more effectually introduce myself to the public as an individual possessing some claims, at least, upon their notice, as taking an active interest in their welfare. It has been a matter of surprise to many how I could have obtained so speedily the information conveyed in the subsequent pages; to this I reply, that a few months previous to this crisis I had received a written list of questions from the Parent Society of our Auxiliary in Oxford for Promoting the Religious Principles of the Reformation, which I had recently returned with the necessary information. My immediate motive for writing it was the distress of mind I endured while listening to the shouts of the motley group of electioneers, accompanying the enthroned Roman-catholic member for the city of Oxford, as they paraded the Broad-street whilst I was sitting at the lodgings of a friend in that memorable street. The step I was about to take being so bold, so hazardous, may serve as a sufficient apology for the hasty manner in which it was brought out, as I dared not pause in the undertaking; and it required, as it was, all the moral courage I was possessed of to persevere in it. I have republished it without any emendation or addition, except by way of notes. And I trust it will appear, from the internal evidence of the work, that no interest of a private or personal nature was consulted, but only the public good. It was entirely my own act and deed, and undertaken at my sole expense and responsibility. My printer's bill amounted to five and twenty pounds, and my whole expenditure could not have been much less than thirty. I had 4,000 copies printed, (3,000 on small, and the rest on large paper;) I got them distributed from house to house in various parts of the town, and also in some of the neighbouring villages; after the gratuitous distribution of so many copies, I could not expect to be remunerated by the sale of the work. I am thankful, however, to have it in my power to add, that I received more than enough to defray all expenses from the *unsolicited* bounty of friends and strangers, who could enter into my views and motives in taking such a step. I cast my care upon the Lord, and he, who had so long cared for me and supported

me, did not fail me nor forsake me then. And I have ever found this straightforward method of proceeding to be the best in the end, even on the low ground of human expediency. With the exception of an anonymous pamphlet, of a most ridiculous description, no other notice was taken of it in Oxford, besides some editorial remarks in the "Oxford University Herald:"—

"TO CORRESPONDENTS.—We are under the necessity, this week, of omitting our observations on two pamphlets relative to Oxford, one of which we alluded to in our last. The other is, 'Popery in Oxford,' by the Rev. Peter Maurice."—Oxford Herald, Jan. 5, 1833.

Editor's remarks, January 12th, 1833:—

"Since our last publication, we have read the small pamphlet, called, 'Popery in Oxford.' From its title, we anticipated that quotations would be interesting to our readers; but the perusal of it convinces us that our anticipation was incorrect. We consider the circumstance of Mr. Stonor having headed Mr. Hughes on the poll as no proof of the spread of the Roman-catholic religion in Oxford or its vicinity; nor can we, upon inquiry, learn that to that faith any converts have recently been made. Many may visit the chapel in St. Clement's from motives of curiosity; and some who have read Mr. Maurice's account of the sermons preached in it will be induced to hear them, although they may contain the doctrines of Armenius. We apprehend that Mr. Maurice has no occasion for believing that the Romish religion is on the increase in this country. Those who were born and educated in the profession of that faith may not be inclined to leave the religion of their ancestors; but we believe that no persons of understanding or education will be seduced from the reformed church by the ridiculous ceremonies of the church of Rome. Never, since the first days of the Reformation, was there a less probability of such conversions taking place—never was priestcraft at a lower ebb."

I shall make no comment upon the editorial criticisms of 1833, but place some extracts from the same journal, of April 1, 1837, in juxtaposition, to shew that Mr. Maurice had some very sufficient "reason for believing that the Romish (i.e., Roman-catholic) religion was on the increase in this country:"—

"PROTESTANT ASSOCIATION.

"We call the attention of protestants to the following proofs of the extraordinary progress of popery of late years, even among ourselves:—In the year 1796 there were in Great Britain but 30 popish chapels. There are now 560! with from 700 to 800 priests. There were in 1796 not more than four seminaries of popish education, on any considerable scale. There are now about 80! with about 20 nunneries.

"On the subject of the general increase of chapels, and of those ignorant and unhappy persons who have abjured protestantism, under the influence of the various motives which popery so well knows how to apply to weak and corrupt minds, we have the boasting of the Romish priests themselves. The Romish bishop at Edinburgh, on lately opening a conventual church, thus said:—'Since the period of the Reformation, there was a time when one solitary catholic priest wandered over the length and breadth of the kingdom. Now your places of worship adorn the land, and are widely scattered over the face of the country. Now you, at noon-day, worship the Almighty with almost the splendor of catholic times and catholic countries. Scarcely now does the year roll over in which several edifices are not reared and dedicated to God, according to the form and faith of the catholic church. You are now assembled, my friends, in the first conventual chapel that has dared to raise its head in this kingdom since the Reformation.'

“ In the ‘ Review,’ ostensibly edited by Mr. O’Connell himself, it is declared — ‘ We are much gratified at the aspect which catholicity presents to us at this moment in Great Britain. The number who continue to join themselves to our communion attest the beneficial tendency of the *spirit of inquiry* which marks the religious character of the age!’ The spirit of inquiry allowed by popery! the very religion of fetters, which burned men for having the scriptures in their possession; which at this moment anathematizes the distribution of the bible, and which publicly applauds those who burn and bury it. Such is the spirit of popish inquiry, and such must be the miserable ignorance of its proselytes. A recent pamphlet, by a popish priest, trumpets forth the triumph in still louder strains— ‘ He in whose hands are the hearts of princes, who ordains in wisdom, and executes his purpose with a divine sweetness, has broken the fetters which the church had so long worn in those kingdoms; and once more, to Englishmen, Irishmen, and Scotchmen, the ancient faith of their ancestors is freely proclaimed. Throughout these islands, our divine religion is making a rapid progress. Churches and chapels, colleges, convents, and schools, are rising up in such numbers and magnificence as to make our enemies quake with fear.’ Under such circumstances, have not protestants cause for the most strenuous, united, and pious exertions, against the progress of this dreadful system to power? We say nothing of the supineness, or the slavery, of the government. But, what can be more monstrous, or more alarming, more hostile to the spirit of the constitution, or more insulting to the great religious covenant, to which we have owed all our prosperity, than that popery has actually been suffered to obtain a religious establishment by law in Canada; a religious establishment by law in Australia; that in Ireland it has actually been placed in a degree of power which enables it to engross the chief part of the protestant schools; and that in every part of Great Britain it is now, by this fatal favouritism, proceeding to spread the blindness of its doctrines, the baseness of its disloyalty, and the abominations of its practice, over the land?”—Conservative, No. 8.

I add this pamphlet to the Appendix of my “ Popery of Oxford,” by way of illustrating my own views of divine truth, derived, as I hope they are, from the plain and literal interpretation of those Articles of the established church to which I have so often subscribed my name. I wish it to accompany the “ Popery of Oxford,” to shew how similar principles tend to similar results, and that an apathy on the part of the state towards the politics of the Romish apostacy is soon followed up by a departure from the simplicity of a protestant and reformed religion on the part of a professing church. Another reason is, that it will still hold good by way of application, and supersede the necessity of my saying much on that very important branch of my subject.

New College, April 7, 1837.

POPERY IN OXFORD.

THE object of this paper is to lay before the public a few facts relative to the state of the Roman-catholic religion, more especially in the city of Oxford and its immediate vicinity.

Amidst the many contrivances by which the subtle enemy of the human soul is constantly diverting men's thoughts from God, it is his wisdom to conceal from their view the operations of the church of Rome, an engine upon which he has exhausted all his energies, and therefore may justly be called, Satan's masterpiece.

In order that none, (in Oxford, at least,) more especially *those of the household of faith*, may be *ignorant of his devices*, this method is resorted to of endeavouring to remove that covering which is spread like a veil over the people.

It may be the Lord will bless the same. It may be that he will open the eyes of those who neither see nor suspect the danger which is impending, that they may cry unto him who is willing to hear and able to save; and that their attention may be directed toward our poor deluded fellow-creatures, who (as far as Oxford is concerned) are left to perish, body and soul, without any effort made to rescue them from their hard taskmaster.

May the spirit of love accompany that which is sent forth in a spirit of prayer,—may the love of God in Christ Jesus dictate, carry abroad, and crown it with success!

FACTS.

1. Romanists are on the increase in Oxford. Whereas a few years back they scarcely amounted to so many scores, they are now multiplied into hundreds.

2. The Roman-catholic population in Oxford and its immediate vicinity averages already five hundred, or possibly more.*

3. Roman catholics may be seen frequenting every church in Oxford, either regularly or occasionally.

To this fact it may be objected, that it bears the appearance of a contradiction, since there exists in the church of Rome a general pro-

* I have made three several efforts to ascertain the present average of the Roman catholic inhabitants of this city, but have failed. A painful curiosity has been my motive; I apprehend that there has been, since I obtained the information herein given, an alarming increase, as well by proselytes as by an influx of strangers.

hibition with respect to entering places where heretics assemble. I grant that it does appear so; but the priest knows too well the interests of his church to impose any severe penance for such conduct; because he finds that it does not lessen, but rather increases his flock; for Roman catholics, by attending protestant places of worship, make the ignorant protestants imagine that there is no great difference between their respective religions.

4. The priest (a Jesuit) is very active in his avocation, though he has the prudence to confine his personal labours in the way of proselytizing to the neighbourhood in which he resides—St. Clement's.

5. The chapel is situate in the centre of the populous parish of St. Clement, which it will soon be necessary to enlarge, or else build a second; it is always well filled, the average number on an unfavourable Lord's day being about 170, on a fine day in summer from 200 to 250, in a word, crowded to an overflow; neither is this to be wondered at, for the style and substance of the discourses delivered there are calculated to produce an indescribable effect upon those who may be seduced to listen to them, if they have no settled religious notions of their own.

6. The *priest's manner* in his public preaching is in the highest degree animated and energetic, with all the semblance of real piety and sincerity; in a word, what carnal men would call methodistical; and, indeed, I fear, were a similar question put to the Romish priest, which was addressed by a Bishop of Rochester to a late celebrated stage-player—"Why do we proclaim the most awful truths without making any impression on the people, while you, by your fictions, attract the greatest sympathy in your hearers?"—we might expect a similar reply: "The reason is this, we speak fiction as if it were truth; you speak truth as if it were fiction." The *substance* of the discourses of the Oxford priest is equally calculated to seduce the unwary, for it is a perfect full-length portrait of *Arminianism*. And I would desire not to be misunderstood as to the meaning of the term; to give a clear definition of it were to attempt an impossibility, since it is only definable by saying that it is a holding of certain grand truths of the gospel, and then denying them. For instance, the doctrine promulgated in the Roman-catholic chapel in Oxford would be most excellent did it hang together; for I was told by a person* who heard a discourse there lately, that the *total corruption of the human heart*, and the absolute necessity of a change by God's Holy Spirit, was insisted on in terms that could scarcely proceed from the lips of the most serious Arminian. Among others, this illustration was employed:—"It would be as unreasonable to go into the grave yard, and expect to see a corpse rising of its own accord, as to see any dead sinner turning in his own strength to God." (We could not wish for a more apt illustration of the 9th and 10th Articles of the Church of England.) Again, the necessity of the merits and blood of Christ was equally strongly and clearly insisted upon; also sanctification by the work of the Holy Ghost, &c. All this was, however, at the conclusion, richly seasoned with the most

* The information I obtained of the discourse here referred to was from the mouth of two competent witnesses.

absurd superstitions, calculated to destroy all that was so clearly and so simply stated in the outset; for instance, (I use his own words as they were repeated to me,) he said, "Whilst your sins may at the present be but a few, only a little will be required of you to atone the eternal justice of God; but if you delay to repent, and go on in your sins, how will you be able to endure, in your old age, severe castigations, long pilgrimages, fastings, penances, yea, abstinence from the most innocent amusements and gratifications," &c.

He preached, at the same time, that ensnaring and specious delusion, so common in these times, *perfection in the flesh*, one of the livid spots of that widely-spreading plague, connected with the human nature of the Son of God.* Strange contradiction, forsooth! to make ourselves holy and perfect we must make him, through whom *every perfect gift cometh down from the Father*, sinful and imperfect!

He denied that chief corner stone of the believer's hope, the *perseverance of the saints*, i.e., that *they who are begotten again to a lively hope by the resurrection of Jesus Christ from the dead, &c., are kept by the power of God, through faith, unto salvation.* (1 Pet. i. 3, 5.)

His compositions are eloquent, partaking of a degree of elegance above mediocrity. He differs, however, from his brethren in his mode of delivering them, for they are not extemporaneous, but written at full length, which circumstance has given rise to a report that they are not his own, being too clever for him; which appears to me to be a groundless charge, for never would Rome send forth a Jesuit of inferior abilities to a place like Oxford. He is looked upon in Oxford as a quiet, harmless man, and such he may appear to those who watch not the stream; smooth water flows deep, and this will be found true upon examination; and when it is known that within the last five or six years, the increase of Romanists in these parts has been in the ratio of fifteen in every twenty. What Rome dreads is anything like controversy, or having her doctrines and practices brought into notice; for thereby her abominations are disclosed.

7. There are emissaries sanctioned and encouraged by him in the work of proselytizing for many miles round Oxford; certain individuals are in the regular habit of periodically visiting the villages around, for the purpose of beguiling the poor unstable cottager to embrace their soul-destroying system: they go amongst them, exercising their different worldly callings as *hawkers, tea-dealers, &c.*, and are furnished with concise compendiums of controversy, which comprise the most astute syllogisms and ingenious arguments against protestantism. I believe that few protestants are aware of the fact, that it is one of the practices of that wily system, to select the cleverest of the Roman-catholic children, and train them up as home missionaries by means of question and answer on the points of difference between them and protestants.

* How remarkable that Irvingism should have followed upon the heels of that apostate act of 1829, when we threw away our national shield by abandoning our national protest! Ever since that period, the whole protestant world of England has been split into angry parties. This heresy, I am informed, is beginning again to hold up its specious and semi-popish head in Oxford, by the activity of a seceding minister of our own venerable establishment, who has recently joined them.

These missionaries are not in the pay of the church, nor hired by the priest, for it is part of the duty of every zealous Roman catholic to engage, directly or indirectly, in the work of proselytism—upon a stronger motive—on the ground of personal merit, founded upon the perversion of that passage in the apostle James's writings, (chap. v. 20,) "He that converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

8. Another of their devices, whereby they attempt to deceive those who are foolhardy enough to visit their chapels, is the appointing a person at the door to sell their publications, one of which I have obtained a sight of; it is called, *Prayers before and after Mass*. Upon examination, I find that some parts will not bear the scrutiny of a believer's eye, as it is interspersed (though rather sparingly) with divers allusions to the intercessions of saints, &c. It is highly calculated to make an impression upon that class of persons liable to be enticed into their chapels; with the exception of the last, entitled, *The Litany of the Dead*, which must appear awfully blasphemous to any one that has his reasoning powers unimpaired by the beguiling influence of Satan.

9. That this religion is popular in the city of Oxford will be seen by the fact, that a Roman catholic has been returned for parliament with 953 votes, as follows:—

St. Aldate's and All Saints	185
St. Ebbe	134
St. Martin's, St. Mary the Virgin, and St. Peter le Bailey	108
Holywell, St. Michael's, St. John's, and Cowley	106
St. Peter in the East and St. Clement's	127
St. Thomas's and Binsey	165
St. Mary Magdalen	71
St. Giles's	87

— 953

more than one-third of those whose votes are recorded being in favour of the Romanist member.*

* Extract from a speech of Thomas Stonor, Esq., at a dinner given to him by the tradesmen of Henley, in the Town Hall, the 28th of December, 1832:—"The anxiety shewn by the people of Henley, and the interest they took in his election, demanded of him also his warmest acknowledgments; he had no hesitation in saying, that he felt more gratified in that anxiety than he did in the acclamations that had accompanied him in his triumphant progress through the streets of Oxford. The same cordiality in favour of reform that he had witnessed in Henley, he had also found in Oxford, and with it a liberality that the world gave Oxford little credit for. It was the existence of this liberality that first opened to him the possibility of representing Oxford, and he was happy he had not miscalculated the disposition of that people; and he was proud to say, that, during the whole progress of his election, he had never been assailed by any feeling arising out of religious difference; nay, more, he believed that Oxford had been the only place in England that had not raised a 'no popery' cry, where a catholic candidate had presented himself."—Oxford Herald, Jan. 5, 1833.

The chairman of the committee of the House of Commons, appointed to inquire into the proceedings of the Oxford city election, upon the petition of W. Hughes Hughes, Esq., complaining of the undue election of Thomas Stonor, Esq., informed the House that the committee had come to this resolution:—"That the case of treating against the sitting member had been made out, and that his election was therefore void."—March 6th, 1833.

10. That Roman catholicism is looked upon as a harmless thing by some of the members of the University is much to be feared, from the report that is afloat, of the activity of some of them in canvassing for a Roman-catholic candidate. I cannot, however, believe but that the University, as a body, would shudder at the thought of such an imputation. It may, I trust, be traced up to those among her degenerate members, who possess but little of the outward form of godliness, and less either of common decency or common sense. For strangely must the blood of Alma Mater have begun to circulate in the veins of her sons, if her graduate members can stoop to the meanness, nay, to the wanton cruelty, of canvassing among college servants for votes in favour of a Roman-catholic candidate, to legislate for them in a Protestant parliament. It may be true, that vexation at the defeat of a favourite candidate was the cause why many transferred their patronage to a Romanist; but whatever motive influenced such conduct, nothing but infatuation can account for the fact. It will be seen, I fear, when the poll-book comes out (and to the true Protestant it will be a document long to be remembered), that they were not confined to the Roman-catholic inhabitants of St. Clement's, but that among the names there were not a few whom the world looks upon as respectable, and men of personal piety.

Oh, Oxford, Oxford! how art thou fallen, that thy sons and daughters should follow in the train of one, who, if he be true to his creed, (and if a good honest Roman catholic, so much the worse,) is bound to take away from the all-sufficient merits of Jesus of Nazareth, and give the glory to the creature—oh! that so memorable a street as the Broad Street, where Ridley, Latimer, and Cranmer sealed their protest by their life's blood, should resound with the shouts of any of thy children, proclaiming the praises of the seed of the murderous enemy, bending their uncovered heads, like idolators in the procession of the host, to the passing mummery. Is Rome so changed, that the free Briton shall not only cease to protest, but give the hand of fellowship to the mother of a slavery both of body and soul?

It is whispered, yea, vaunted, that the Dissenters had a hand in bringing in the Roman catholic.* Will the Dissenting church stand forth, and by a public act of their body (for they boast of their power to exclude from their communion the fornicating and adulterous member) repel the charge of the horrid incestuous union? Will they assert their title to the name of Protestant, and not let it be said out of Oxford, the Dissenting body there is become Infidel? I tremble for the result of the appeal; for what thinking person does not see that our Dissenting brethren *have left their first love*; I speak it in sorrow, not in anger; for once the time was when it might have been said, the Dissenting bodies will rally round the church in danger, and unite to meet the common foe; but now, alas, *another king has arisen that knows not Joseph*. It is an awful spectacle to those who have the spirit of *discerning the signs of the times*, to see Dissent with the Romanist

* I was not aware, till after this pamphlet was in type, that the leading dissenting minister of the town was among the list of those that voted in favour of the Roman-catholic member.

dandled on one arm—the Socinian on the other, mounted on the many-headed war-horse of Infidelity, who, snorting under its burden, will soon unhorse them and trample on all authority and power in these realms. There is a combination, though their motives vary, to dethrone the Lord God, who has been so long the acknowledged ruler of these kingdoms.* Their aim is professedly and openly the established religion of the land—but Christ's reign is the real object of the attack. How blessed then to see, amidst the gloom that is thickening, that the great body of God's elect remnant are to be found in the establishment, and that, amidst all its corruptions in discipline and practice, the Lord has not yet issued forth the command, that his chariot wheels should move away; neither has the awful sentence been heard from his temple, "Arise, let us depart hence." All the bold stands that have of late been made for God's glory, and for man's present and future welfare, have proceeded mainly from members of the established church; but while I say so, I speak it in fear and trembling, for it appears like the sudden blaze bursting from the fire when a portion of the fabric has fallen—it looks like the warning of God's prophets, who were multiplied when the Jewish nation was sentenced for idolatry, and cut off for infidelity; for never at any former period of her history could the church of England count among her ministers a greater number of faithful and diligent servants of the Lord than she may now. As long as *the salt retains its savour*, so long shall the nation escape the threatened danger; but the times, I fear, are not far distant, when it shall be said to the believer, in the language of the Lord of Hosts to Jeremiah (chap. vii. 16), "*Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me, for I will not hear thee.*" Oh it is hard for one that has the best interests of his country at heart, to receive such a message as this.

The good and pious George Herbert (who lived about two centuries ago) foresaw the necessary result of a coalition similar to the one now forming in England:—

The second temple could not reach the first;
 And the late Reformation never durst
 Compare with ancient times and purer years,
 But, in the Jews and us, deserveth tears.
 Nay, it shall ev'ry year decrease and fade,
 'Till such a darkness shall the world invade
 At Christ's last coming, as his first did find:
 Yet must their proportions be assign'd
 To these diminishings, as is between
 The spacious world and Jewry to be seen.
 Religion stands on tiptoe in our land,
 Ready to pass to the American strand.
 When height of malice, and prodigious lusts,
 Impudent sinning, witchcrafts, and distrusts,
 The marks of future bane, shall fill our cup
 Unto the brim, and make our measure up;

* Had the writer of this pamphlet been actually present in the houses of Parliament, and listened to its deliberations, or followed the Irish agitator in his march through England, Ireland, and Scotland, he could not have given a more graphic and true description of what has transpired since that time.

*When Seine shall swallow Tiber ; and the Thames,
By letting in them both, pollute her streams :
When Italy of us shall have her will,
And all her calendar of sins fulfil ;
Whereby one may foretel, what sins next year
Shall both in France and England domineer :
Then shall religion to America flee,*
They have their times of gospel, ev'n as we.*

Herbert's Church Militant, p. 243.

And what is going forward in Oxford relative to the extension of the kingdom of Christ? Must I, so cold and lukewarm, and too much resembling those I would desire to stir up to be more zealous in the cause of Christ,—must I say nothing is doing in Oxford to counteract the baneful consequences of such things?

1. Shall I say that they who call themselves Protestant Christians, yea, many who aspire to a purer creed and stricter discipline than the reformed church of England, are laying such a stumbling block in the way of the poor deluded Roman catholic, and their own unstable and wavering followers, as to make them imagine that there is no very great difference in their respective creeds; but that now at length the *aged antichristian apostate* church of Rome has become Christian. What does the apostle Paul say (1 Cor. viii. 12), "*When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.*"

2. What shall I say for the poor Roman catholic? (I cannot but speak with a feeling of love of them individually; though I abhor their system, I must remember that the scripture says, "*Thou shalt not abhor an Egyptian, because thou wast a stranger in his land,*" Deut. xxii. 7.) Shall I say, the Romanist never hears anything to suit his case when he goes to any of the thirteen churches in Oxford?

3. Shall I say, that when a society† is formed in Oxford for the purpose of promoting the religious principles of the reformation, that not one name has sanctioned it among the Protestant citizens of Oxford, who, under God, owe all their own *civil, political, and religious liberty*, to that reformation?

4. Shall I add, that when a member of the church of England came down, not nine months back, naturally expecting that Protestant Oxford would rejoice to open her pulpits, no brother bid him God speed, and invited him to address the deluded Romanist and a semi-infidel population?

5. Again; Does the University stand forth as a rallying post for sound Christian men, and encourage a society so called for in these days of

* It seems as if the new school of theology in Oxford was anticipating some such retreat for themselves, if we may take as a criterion some lyric specimens in praise of the church planted there, and sundry intimations, in their prose writings, of dissatisfaction with the union of their own church with the state in England.

† The society alluded to is not of a political character, and quite distinct from the Protestant Association, and has had an auxiliary established in Oxford for seven years. It has had very little encouragement from subscribers either in the city or the University. The names on our subscriber's list for this year are six, the amount of the subscriptions being only 4*l.* 16*s.* 6*d.*, including one new subscriber of two guineas.

perversion to Romanism? I dare not state facts; it would expose to the gaze of the uncircumcised the nakedness of her I would gladly shield from the insulting foe.

6. Do the doctrines of the reformers resound from that pulpit,* where a cloud of witnesses once preached Christ Jesus without the wisdom of words, but in the glowing love of a godly sincerity? I leave the reply to the consciences of those who occupy the important post. It would do none of us much harm to take up some of the discourses preached in Oxford two centuries ago, yea, later; but such comparisons are invidious.

But certainly if the clear and steady light of Gospel truth, that is reflected in the articles and homilies of the church, does shine forth within the walls of St. Mary, it does not extend its cheering and soul-reviving influence far.

7. The villages around Oxford (with few exceptions) are in a most deplorable state of ignorance and darkness, particularly on that most important subject, the revealed character of the blessed God. I do not here allude to the peasantry only, but to those who are raised above them in rank and station; in short, the great mass of the inhabitants; and this will account for the number of country people that are seen passing and repassing from the Roman-catholic chapel in St. Clement's on every Lord's day morning. This I assert not unadvisedly or hastily, or in reference to a few solitary villages and hamlets; but because I know the fact, and we should *speak that we do know, and testify that we have seen*; and because, likewise, I feel that there is on all sides a rich harvest field for the labours of the devoted followers of the wily Jesuit. The causes I will not touch upon; my object is to state facts.

8. Would that I could say that the state of Oxford, in a religious point of view, presented an encouraging aspect.† Where can I advise the neglected Romanist to go, where he may hear Christ preached, and him crucified, without the wisdom of words or the inventions of man? *The time has come when men will not endure sound doctrine, but after their own lusts heap to themselves teachers having itching ears, and turn away their ears from the truth, and are turned unto fables.* The grand message of the ever-blessed Jehovah is either misstated, or in part suppressed or supplanted by awful heresies and specious delusions; the world scoffing all the while and blaspheming, and, I fear, it may be added, *the Lord's people will have it so.*

There are some peculiar-features in the character of the Roman catholic which make him an interesting object to the Christian missionary, because *he holds, though in unrighteousness, many of the grand truths of the gospel*;—for instance:

1. *The total depravity of the human heart by nature, and consequently the need of a Saviour.* This is seen by their conduct, because they are

* Dr. Hampden's Bampton Lectures were delivered from that pulpit in the spring of the same year in which this pamphlet was written.

† There have been no congregational collections in any of the churches of Oxford in aid of the religious (technically so called) societies of the present day for the last seven years, with the exception of the church missionary, which has had its annual admission into some of the churches since its claims were advocated from the pulpit of St. Peter's in the East, by Dr. Doran, in the spring of 1834.

well known to be ready to submit to any penalty imposed by their priests, either in the way of fine or a bodily exercise, be it ever so absurd and unreasonable. Their consciences are oftentimes so feelingly alive to sin, that they cannot pass through a town without confessing to the priest; (I am here particularly alluding to the Irish Roman catholic.) It is, indeed, much to the interest of the crafty priesthood to keep the laity in this state of mental misery; and miserable, indeed, must they be who are harassed by the gnawings of a conscience alive to the guilt of sin; and at the same time kept studiously in ignorance, that *there remaineth no more sacrifice for sin*; and that *by one offering, he* (the great high priest, Jesus Christ,) *hath perfected for ever them that are sanctified*. It is greatly to their interest, I repeat, to keep their followers always mindful that they are sinners, since *thereby no small gain is brought to the craftsman*: I do not mean in the way of paying for absolution, &c., for they do not (as most Protestants imagine) demand any fee for such things; but when the soul is wrought up to that sensitive peception of sin, they can prevail on them to do anything they please; as many beggared and orphan children of wealthy Roman-catholic parents can to their sorrow attest.

With professing Protestants it is not so; the difficulty is, to make them feel they are sinners, and that they need a Saviour, because the conscience is asleep.

2. The Roman catholic holds *justification by faith*, but equally in *unrighteousness*; for it is faith not simply in the merits of Christ, but in the merits of a host of mediators.

3. They hold *sanctification by the holy Spirit*, though they destroy it all by the manner in which they say this sanctification is to be obtained,—viz. by fastings, prayers, tears, penances, castigations, &c.

4. They hold *the doctrine of election*, but it is not God's free, unconditional, irrespective, election and predestination, so clearly and sweetly defined in the articles, and flowing through the different services of the church of England, but an election *of blood—of the will of the flesh—of man*, summed up in a word—admission into their church; out of it, they believe, and confidently assert, *there is no salvation*. By such means poor unstable souls are enticed into her communion.

It would take up too much time to shew all the different particulars in which *they hold* those grand truths in *unrighteousness*, which too many nominal Protestants are totally ignorant of, perhaps deny. I shall, however, make one more remark on the subject, and endeavour to call the public attention to that most remarkable of all the features of the character of the Romanist.

5. The way in which they engage in their religious exercises and devotions. (Oh that some who read this may be taught a lesson by an enemy!)

1. They are scrupulously *observant of the Lord's day*; I mean, however, according to the *prescribed way laid down by their priests*, which will of course vary much. Their sabbath, I believe, is generally over after the celebration of mass, and then the spell is broken; and it may be seen, that their worship has only been in the letter, and not in the power of godliness; it being impossible to infer, from their conversation and general behaviour, that they have been so recently in the presence, or even the house, of the great God. *In their places of*

public worship,* they are most exemplary: no whispering, no hasty turning of the eye towards the door; no curious desire to scan the dresses and deportment of their neighbours; but a steady, serious, devotional demeanour throughout; all which must have a most striking and imposing effect upon a stranger, calculated to make him imagine that what he has heard about the Roman catholic is all false.

2. *They observe*, with equal nicety, *the festivals, holy days, saints' days, &c.*, kept by their church; (indeed, in some countries they are celebrated for doing so, while they pass over the Lord's day without any particular notice.) The Roman-catholic master dare not say, "my labourers shall work on any day given out by the priest to be kept holy;" were it even in honour of the vilest wretch under whom the earth ever groaned; neither dare the labourer work for himself on any of those days; while among *Protestants* thousands may be found working, even on the Lord's day; some secretly, some openly, with "*no fear before their eyes.*"

I know as a fact that there are many such cases in Oxford, and no one can walk into some parts of the country without seeing here and there a person working in his garden; he need not take the trouble to peer into the cottages, and witness the baking, brewing, washing, &c., going on within. And did any minister in the Established Church remind his congregation that the Lord's house would be open for divine service on a certain day or days in the week, they would do nothing else, either master or man, (with few exceptions,) but laugh at his simplicity. I of course mean where they call themselves *church of England men*. And what would the world say when deciding on the merits of each church? They would say, "*Rome* is the most sincere and consistent." Aye, it needs much circumspection and consistency to uphold a bad cause!

3. In their *family and social devotions they are equally remarkable*. Here, too, they may, I regret to add, put the nominal Christian to the blush. It will suffice to mention one instance, though it is by no means a solitary one;† I was informed by a person who had a Roman-catholic lady lodging for some length of time in her house, of a fact I can never forget, and which makes my heart bleed for them, knowing, as I do, that they are under such a strong and perilous delusion. This lady was wont regularly, *morning, noon, and night*, to assemble her little family, seven interesting children, and kneel down along with them, their infant hands clasped together, their eyes uplifted in all the earnestness of childlike simplicity, herself in the centre, conducting their devotions. I could not refrain from exclaiming, "O that she was but a believer in Jesus of Nazareth, and was led to put her trust solely in his merits, and not in saints; O that Protestant mothers were all, (or many of them,) like this *Roman catholic.*"

* I beg to observe, that I have never set my foot on the threshold of a mass-house; therefore if any statements I may make are not correct, I shall feel thankful to have them rectified, as I have advanced nothing except upon the authority of persons I looked upon as competent to afford the necessary information.

† I received this information from an individual resident in the city of Bangor, in whose house I had myself been lodging in the long vacation of 1826.

In bringing this subject before the public, I cannot dismiss it without a short appeal to those of the Lord's children into whose hands it may please our gracious Father to guide it. I lament deeply that it should fall to the lot of one of so little eminence in the church of Christ, to do that which would not be a light undertaking even in a Wicliff, a Luther, or Latimer, or any other of the bright cloud of witnesses that have sealed their protest by their boiling blood; but it pleases the good Lord *to choose the foolish things of the world to confound the wise; also the weak things of the world to confound the mighty, that no flesh should glory in his presence.* And if the pillars and polished corners of the church are silent when such things are going on in the land, we must expect the very stones to cry out. For God will not, neither has he ever, left himself without witness.

Brethren, partakers of the holy calling, these are times that require peculiar and increased activity. The enemy is coming in like a flood; his roaring is almost audible; and nothing but the prayer of faith will avail to save us in the crisis which is approaching.* The religion of the country is threatened on all sides; and whatever may be said with respect to the establishment, (and the *dispraise* of God's enemies must be looked upon as her praise and glory,) common sense ought to teach us, that when one form of religion has been discarded, either another will be raised up in its room, or else (horrible alternative) the government and nation will become infidel. I fear not the result as regards the safety of Christ's church; for the season of persecution is like a summer to the souls of her children, as they are then thrown more immediately into the arms of the Beloved. But I do dread it as a man, as a subject, as a Briton, for the blow will be an awful one to *old England*; when her crown of beauty shall be despoiled; and she has been as a queen lavishing the riches of her scriptural stores far and wide over the gloomy hills of darkness.

I fear not the Romanist: he has had his day, and a dark and sorry day it was for God's children in these lands.

I fear not Socinianism: she is a cast-off daughter of apostate Rome.

I fear not any single dissenting body; neither do I fear them in the great mass. If what the piety and sound (O what a blessing a *sound mind* is in these days of spiritual intoxication!) principles of such men as the Oxford streets have witnessed carrying their fagot, and dropping their wasting bodies into the devouring flame have handed down to us, will no longer satisfy the free-born inhabitants of England, they will never brook the mildest domination of the purest dissenting body.

But, I confess, I tremble before the triple union of these bodies, because they call in to their aid the deadly engine of infidelity; which not even Romanism, the most experienced of the parties, has wisdom sufficient to work without danger; no power but his *who sitteth above the water flood* can restrain the madness of the people. This, and this alone, will deprive us of our establishment, and set us up to the world as a nation that has turned God out; and then we shall confess in that day, and say, *Are not these evils come upon us, because our God is not among us?*

And what is our duty, we who love the Lord, and love our king, and

* It will be recollected that this was put into the printer's hands in 1832.

love our country? It is a plain one, a simple one; for though the believer's path is narrow, it is not a crooked one.

Two of the above-named parties I cannot address as brethren; to choose between Rome, the mother, and Socinianism, the daughter, would be no easy task; my prayer for them is, that they may be saved, that the Lord will gather his people out from the midst of them.

My dissenting brethren, (at least the spiritual portion of them,) I would exhort, as a brother of Jesus Christ, to hold to the head; and whenever any of their ministers bring before them doctrines not plainly revealed in scripture, to warn them earnestly, and in the spirit of love, of the danger of departing from the narrow path, and *teaching for doctrines the commandments of men*. Simplicity in Christ Jesus is that which is needed to remove the thick veil that is over the people. Though I am under the necessity of bearing my testimony to the corrupt state of the dissenting bodies in England, I believe that there are many of the Lord's hidden ones among them: and that they are sighing and crying for the abominations committed in the land, and for the corruptions that exist in their own respective societies.

My brethren, elders, fathers in the establishment, I would desire to stir up to an increased zeal in the cause of the Lord of hosts. Layman and minister are equally called upon to do the will of our Father which is in heaven; and *his will is, that not one of his little ones should perish*.

Prayer is the appointed privileged weapon of all; and this is a peculiar call for prayer. Oh may the Lord give us the spirit of prayer, that we all may unite to say, "*O Almighty Lord, may it please thee of thy gracious goodness shortly to accomplish the number of thine elect, and hasten thy kingdom, that we, with all those that are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thine eternal and everlasting glory.*"

For those among us who are appointed by his Spirit to lay before the rebellious the gospel of reconciliation, I would desire to pray that the Lord may give them the *spirit of power, and of love, and of a sound mind*, that they may be kept from all subjects of a speculative nature, and "*preach the truth in love,*" constantly insisting on those points so clearly defined in the articles they have subscribed to; especially man's utterly lost state by nature (9th article): the bondage of his will to sin (10th article): the full justification of the sinner by faith without works (11th article): the use of good works, and their necessarily accompanying those who are saved by grace, and none others (12th and 13th articles): and lastly, though by no means the least, the blessedness and safety of those that God has chosen as vessels made to honour, to be placed in due time in his heavenly temple, not made with hands: (17th article.)

This is our office, our privilege; as is more fully expressed in the service of Ordination: "*Ye are called to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.*"

APPENDIX II.

THE TRUE CAUSES OF THE CONTEMPT OF CHRISTIAN MINISTERS.

A SERMON,

PREACHED BEFORE THE UNIVERSITY OF OXFORD,

AT ST. MARY'S CHURCH,

ON NOVEMBER 30, 1718.

BY PETER MAURICE, A.M.,

FELLOW OF JESUS COLLEGE, OXON.

WITH A PREFACE IN VINDICATION OF IT, AGAINST THE CENSURE
PASSED UPON IT IN THE UNIVERSITY.

REPRINTED FROM AN ORIGINAL COPY IN THE BRITISH MUSEUM.

P R E F A C E.

It is, indeed, a common, but no unjust apology, for publishing an innocent sermon, that when it was composed, the author had no design of its proceeding beyond the pulpit; nor was under any apprehension of being obliged to print it in his own defence. My submitting the following discourse to a public examination, will, I hope, at least be thought pardonable by the reader, when I assure him, that nothing but the greatest necessity could have extorted it from me, after so many exact and comprehensive pieces of this nature, which would have rendered mine entirely needless had it been ever so perfect.

Mr. Vice-Chancellor's demanding my notes after preaching; his proceeding against me in a judicial way; and, after requiring of me a very extraordinary recantation,* which I could neither in honour or conscience submit to, his inflicting upon me a seeming punishment,† (not to mention those indecent, and even unchristian reflections, both upon the sermon, and myself, which some men, not proper judges of either, have been too prodigal of, even in the same pulpit from which I pronounced this discourse;) all this, I say, will sufficiently justify me in thus endeavouring to vindicate myself, though I should thereby forfeit all future pretensions to what I never yet aimed at, the character of an accurate writer.

I could have wished my reverend judges, instead of that oral conference they favoured me with, had given me their objections in writing; for then I could have been satisfied that they were unanimous in what was objected; and would have endeavoured to have given a distinct answer to each article.

But, since I cannot persuade myself that everything then mentioned was approved of by all of that venerable assembly, the reader will be contented with only seeing distinguished,‡ in the sermon, the several

* The form of recantation was this—"Whereas, I, Peter Maurice, Master of Arts, and Fellow of Jesus College, in Oxford, did, imprudently and inconsiderately, by several passages and expressions, disagreeable to the received doctrine and discipline of the church of England, in a sermon, preached by me, at St. Mary's church, on the 30th day of November last, before the University of Oxford, give just cause of offence to the audience: I do hereby acknowledge my hearty sorrow for the same; and, in the presence of this assembly, humbly ask pardon, for the great indiscretion I was then guilty of; and promise, for the future, never to offend in the like manner. And as a farther testimony of my sincerity herein, I do hereby declare my unfeigned assent and consent to the Thirty-nine Articles agreed upon in convocation, 1562, and likewise to the three articles contained in the Thirty-sixth Canon. And this my submission I humbly beg may be accepted. In witness hereof I have hereunto put my hand, this 17th day of December, An. Dom. 1718."

† The punishment inflicted was, a prohibition from ever preaching within the precincts of the University for the future; till I had submitted to the abovesaid recantation.

‡ By inverted commas.

particulars which were objected against; the main one only (in condemning which all agreed) excepted. This I think myself obliged here to enlarge upon. It is a passage (page 3 of the sermon) concerning the efficacy of the administration of evil ministers, in which it was unanimously determined, that I had contradicted the Twenty-sixth Article.

That article asserts these four things:—

1. “That ministers act, not in their own name, but in Christ’s; and minister by his commission and authority.
2. “That, therefore, though they are evil men, we may use their ministry, in hearing the word and receiving the sacraments.
3. “That the effect of Christ’s ordinances is not taken away by the wickedness of the ministers, nor the grace of God’s gifts diminished, from such as by faith, and rightly, do receive the sacraments.
4. “That the sacraments are effectual, although ministered by evil men, because of Christ’s institution and promise.”

I do not conceive that I have contradicted either of these propositions.

1. The commission of ministers I have nowhere contradicted. I allow that, as civil governors are rightly said to govern by the commission and authority of God, and in his name; because it is the will of God that there should be such governors; though the immediate authority is from the society they govern; so ecclesiastical ministers may, in the same manner, be said to act in Christ’s name, and to minister by his commission and authority, because it is his will that there should be such ministers, though the immediate commission be from the church in which they minister. I have nowhere, in my sermon, denied such a commission; and before my judges I expressly asserted it.

2. I have nowhere said, that we may not use the ministry of evil ministers, in hearing the word and receiving the sacraments; but the contrary. I allow that we may, for the very same reason which this and other articles assign—viz., “Because they act by commission” (Art. xxvi.), “and are lawfully called by those who have public authority given them in the congregation to call ministers.” (Art. xxiii.)

We may, indeed we must, use their ministry, as long as they are openly and legally convict. But take pleasure in it, or be easy under it, we cannot. It must damp and cool our public devotions. We cannot perform them with so great abstraction of thought, and command of our passions and resentments, as not to be disturbed with reflecting on the unworthiness of the person in whose administrations we join, and on the dishonour done by him to our most holy religion, and the scandal his behaviour brings upon his office. We cannot, with so much attention and affection, hear the word of God preached by one who is continually acting in contradiction to it; nor with so great delight and satisfaction, commemorate our Lord’s death, in his appointment, when administered by one whom we every day see crucifying our Lord afresh. This, I believe, every one will own, who is not very firmly indeed attached to the all-sufficiency of a Christian priesthood. Though, therefore, in obedience to authority, and to

avoid confusion, we use, for a time, the ministry of such an one, yet, it is only till we can procure that, being legally convict, he may, by just judgment, be deposed, as the article directs.

3, 4. That the effect of Christ's ordinances is not taken away by the wickedness of ecclesiastical ministers, I am so far from having denied, that I have expressly affirmed it: and, in direct confirmation of the article asserted, with the very same limitation the article does, that they are effectual to all good men; to all who receive them with proper dispositions;—i. e., in the words of the article, "rightly, and by faith."

The article declares them to be effectual, "because of Christ's institution and promise." I maintain the same. Christ instituted the sacraments, one for a form of owning allegiance to him, and becoming a member of his church: the other for a memorial of his death. And to those who, with good dispositions, rightly, and by faith, partake of either, he has promised his grace and favour, which he will certainly confer on all who do so partake, according to his promise.

In what, then, have I contradicted this article, every part of which I allow and maintain? To make it clear, beyond all contradiction, that I do so, I will compare with the propositions in the article, each of the propositions in the passage of my sermon which gave so great offence.

They are—

1. "That the administration of an evil minister, as to any benefit purely arising from his administration, is no better than the sacrifice of a fool. Yet,
2. "That the devotions and services of good men, who make use of the ministry of such, are acceptable to God, and beneficial to them. But,
3. "That the efficacy depends on themselves, and not on him. For,
4. "He has no juster a claim to a commission from Christ than he could have had under the Mosaic dispensation to have been of the tribe of Levi without being an Israelite."

Each of these propositions I think consistent with the article. And,

1. "That the administration of an evil minister, as to any benefit purely arising from his administration, is no better than the sacrifice of a fool."

The article does not contradict this. That says, "that the sacraments, though administered by evil men, are effectual; because of the institution and promise of Christ;" thereby declaring the benefit, to those who receive rightly, and with faith, to arise from Christ's institution and promise, not purely from the administration of the minister. This, therefore, not being inserted in the article, I may deny without contradicting the article. That, by denying this, I did not mean to deny the acceptableness of the services of good men, though they made use of the ministry of evil ministers, most evidently appears, from my asserting in the words immediately following. And that the one may really be denied without consequently denying the other, appears thus:—

In the services of good men, making use of the ministry of evil

ministers, there are two things considered; the administration of the minister, and the concurrence of the receiver. The first is, indeed, necessary, for order and decency's sake; but the services being acceptable to God, or beneficial to the receiver, depends not at all upon this, but entirely upon the other. This, therefore, may be an abomination to the Lord, (as the way of the wicked, and the administration of all evil men certainly are;) and yet the service be acceptable to God, and beneficial to the receiver: as, on the other hand, the administration of an upright minister may be God's delight; and yet the service performed be of no benefit to the receiver, for want of uprightness in himself. These two things, therefore, appear to be entirely distinct. The act of the minister may be an abomination, and yet the service of the receiver effectual; the act of the minister may be well-pleasing, and yet the service ineffectual. Therefore, I may deny, that any benefit purely arises from the administration of evil ministers, without denying that the services of good men, who make use of their ministry, are ineffectual.

2. The next proposition is directly the same with what the article asserts—viz., “That the services of good men, who make use of the ministry of evil ministers, are, notwithstanding, acceptable to God, and beneficial to them.”

3. I assert, “That this efficacy depends on themselves, and not on the evil minister.”

The article has not asserted, that it does depend on the minister; and therefore in denying that it does, I do not contradict that article. The article expressly limits this efficacy to those who receive rightly, and with faith; and I limited it, in the same manner, to those who are good men. The article asserts, “that this efficacy arises from the institution and promise of Christ;” and I, in effect, assert the same, when I say it depends on the receivers themselves. By which I mean, that it depends on their performing the conditions upon which the effect is promised by Christ; which, if they do perform, then the effect follows in virtue of that promise.

4. I assert, “That an evil minister has no juster claim to a commission from Christ than he could have had under the Mosaic dispensation to have been of the tribe of Levi, without being an Israelite.”

I own, at first view, this sentence may appear, to those who attend more to the sound than to the sense of words, to contradict the first proposition of the article,—viz., “That ministers (the evil as well as good) act in Christ's name, and minister by his commission and authority.”

And supposing that I had, indeed, unwarily contradicted the article in these words, yet it could be no sufficient reason to exact such a recantation of me as I was required to make. Supposing that, in one little piece of a sentence, I had, without designing it, said what could not be reconciled to the article; must I therefore recant? “Whereas, I, P. M., &c.—did, imprudently and inconsiderately, by several passages and expressions, disagreeable to the received doctrine and discipline of the church of England, &c., give just cause of offence.—”

Besides this small clause, now under consideration, there is not one

word in the sermon that has the appearance of contradicting an article; and how one quarter of a sentence can be several passages and expressions I cannot understand.

Why, therefore, might it not have been sufficient to have required of me to declare, that by this expression I did not design to contradict the article, or deny evil ministers a commission of any sort, but only of one sort? This, though not required, I declared to my judges. And if this was not satisfactory, at most it might sure have been sufficient to require me to have subscribed that, "Whereas, in one proposition of an incorrect period, I had undesignedly contradicted the article, (so undesignedly, that in the same sentence I professed that I did not intend to contradict, nor understood that I had contradicted it,) I did, therefore, give up that proposition, and own the truth of the article in opposition to it." This, I say, might sure at most have been enough to require of me, and is more than I could have complied with. For, in earnest, I have not even in this proposition contradicted the article.

If, indeed, it be interpreted that these words of mine—"An evil minister has no just claim to a commission from Christ"—must mean that he has no claim to a commission of any sort; then, I own, I contradict the article. But any candid hearer might easily suppose (and some did so) that this was not my meaning; that, as nobody else does, so neither did I deny the clergy a commission of any sort, but only a commission of one sort, which has been too often claimed, but never proved.

The commission too many of the clergy claim is, to be Christ's vicegerents, and a sort of mediators between him and his people; to have powers very distinct from those with which they are invested by the appointment of the church; a character which gives them a peculiar and indefeasible right to pray for, bless, and authoritatively absolve, Christians: and it is evidently absurd to suppose that I denied any other commission but this, which implies in it such an unreasonable power as I was preaching against. Such a commission I own I have denied; and ever will deny, till I am convinced by some better and more solid argument than an authoritative censure.

What sort of commission the article intended to ascribe the clergy may, perhaps, be learned from another article, (the twenty-third,) which says:—"Those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority in the congregation to call and send ministers into the Lord's vineyard." Here is nothing described extraordinary, nothing more than human, nothing mysterious in this commission, no invisible spiritual powers either required or conferred.

I have already stated the case, as it really is, which I shall here repeat.

Because it is the will and command of Christ that there should be a ministry, and the church has authority from Christ to appoint its own ministers; because the business of those ministers is, to be the mouths of the congregations, in offering up, according to the directions of Christ, their prayers and praises, through his mediation, to the glory of God the Father; therefore, they are said to act in his

name, and by his commission and authority. Just as the civil magistrate is said to be the ordinance of God, though it be now generally agreed, that he receives his authority by human compact, which limits and directs it.

But, supposing that besides this commission, which I allow, there were any other supernatural and mysterious commission, which I deny, it would sure be necessary that, to have such a commission from Christ, a man should at least himself believe in Christ. If so, then I had reason to say of some ministers, "that they have no juster a claim to a commission from Christ than they could have had under the Mosaic dispensation to have been of the tribe of Levi, without being Israelites."

Suppose a man, not an Israelite, by forging a genealogy, had got himself into one of the priest's offices; would it be any offence to say, such a man had no just claim to a commission from God, when he came in against the express command of God? No, surely; nor can I think that a man, not an Israelite, indeed, not a Christian, but an enemy to Christ, could have any juster claim to such a commission as I have denied the clergy have any pretence to, if there were any such commission at all.

I trust, that, in the opinion of all impartial judges, I shall now be acquitted of having contradicted this article, on pretence of having done which I have been censured. I appeal to the world, and am content to stand or fall by the strength or weakness of the defence I have now made.

I must take this opportunity (before I conclude) of returning my thanks to Mr. Vice-Chancellor, for his genteel behaviour to me, before, at, and after passing sentence upon me. His high office in the university was far from betraying him into oppression or insolence. In short, he demeaned himself with all the condescension and civility that could be consistent with his making use of that authority, granted him by statute, of determining truth and falsehood. Though I must add, that the method prescribed by that statute, how happy soever we may think ourselves in being of the same opinion with our forefathers, is no certain way of coming to the knowledge of the truth. Nor can I think it any compliment paid the established church of England, when doctrine is tried and condemned by a seeming opposition to one of its articles, without so much as endeavouring to prove it disagreeable to the holy scriptures, the law of Christ, the universal rule of Christians. The Reverend Doctor Baron, Master of Baliol College, would think himself too much neglected, if I should not upon this occasion mention his great zeal, and, I doubt not, real concern for the church of England. He was so sensibly touched with the danger he found her in, that he laboured more abundantly than they, in discovering and reproving every evil design against her. Besides the grand positions of horrid intent, which at first view shocked him, he proceeded farther—not to shew the fineness of his taste in the propriety of language, but to lessen the credit of my composition—to charge it with light expressions; and being desired to specify, he instanced in this—"The sacrifice of a fool."

This it is, now, to depend upon authority. I had read that expres-

sion in Eccles. v. 1 ; and Solomon had been represented to me as a man of the best parts, and the purest style, of the age he lived in. This character of him misled me to make use of that light expression; which I likewise unhappily applied on as grave an occasion as Solomon did. But, notwithstanding this ill success, how little soever I may regard the authority of weak, passionate, sinful, (I had almost said, in the exceptionable words of my sermon,) unassisted, uninspired men, like myself; I will always pay a due veneration and deference to the decision of those who produce good testimony that they have the Spirit of God.

And, as for dependence upon authority in general, wherever I have disclaimed it in the following sermon, I would be understood to mean such a dependence as is inconsistent with that which is due to Christ Jesus, the only absolute Sovereign over Christians. And such a dependence, I may venture to say, those who have so freely censured me would not be thought to vindicate.

It may be, perhaps, expected, that I should on this occasion say something concerning the general discouragement of the principles I have endeavoured to defend in this place. But it is my design to defend myself, not to accuse others. However, I must take the liberty here to satisfy the world, as I have already satisfied myself, by a long and intimate acquaintance, that there are still some in the University who have sense, and learning, and courage enough, to vindicate that liberty wherewith Christ our Saviour, our first reformers, and their own birthright, have made them free; whose opinions are founded upon the unmoveable rock of reason and scripture only; and their behaviour, as far as I can judge, upon the corner-stone of integrity. And let the winds of calumny, and the floods of discouragement, exert their utmost; I am persuaded they will not fall; these powers of hell will never be able to prevail against them.

A S E R M O N,

ETC.

TITUS, ii. 15—" *Let no man despise thee.*"

OF all the temporal evils that mankind are generally subject to, and which they with so much care and industry endeavour to avoid, there is none that touches so deeply, none that affects the soul with so quick and dreadful apprehensions, as disrespect and contempt. Even poverty itself, unless it proceed to those deplorable extremities of hunger or nakedness, hath very little in it that will raise our horror, or make us very solicitous to fence against it, except that it renders men rejected and despised by those to whom they are naturally equal. A desire of personal honour and esteem is so firmly rooted in our constitution, that nothing seems too hazardous to be attempted, or too painful to be undergone, in its defence. Life itself, the essence of our natural being, is often made its sacrifice, and death cheerfully

embraced as a less evil than the loss of it. So that there would have been no occasion for the apostle's caution to Titus, "Let no man despise thee," which every man has a natural aversion to, much less, at present, for any laborious enlargement to recommend it; but because the true means to honour and respect are not so duly made use of, nor the evil consequences of being despised, with regard to others, so frequently considered as they ought to be. For contempt is not only miserable to the subject of it, but likewise, for the most part, incapacitates him for an effectual performance of those duties to his fellow creatures which, perhaps, his natural qualifications enable him, and his proper station in the world require him, to execute. As this observation is universally true, so the design of the text, and the great number here present, more immediately concerned in it, will easily justify me in applying it more particularly to those who are set apart to administer about holy things. It was, therefore, upon good reason, that our circumspect apostle, who was so intent upon the furtherance of the gospel, subjoined this piece of advice to his other directions, as well knowing that Titus' utmost endeavour to propagate Christianity, or to enforce the precepts of it upon those who had already received it, would have been ineffectual; that his most zealous speaking, exhorting, and rebuking, would have been without authority, if, by any false management, either himself or his office should become contemptible. Though the great extensiveness and difficulty of Titus' commission, and that circumstance of introducing, as it were, a new religion, must lay him under the greater necessity of being vigilant and careful, yet the same cause will at all times, and in all places, produce the same effect. And because it is, in fact, evident that those, who are at present set apart as labourers in the Christian vineyard, are sometimes made the objects of derision, because, likewise, the office itself is too often traduced and vilified, it will not be improper, however ungrateful, to inquire into some probable causes of both, so far as they relate to ourselves, and the evil consequences of them, as they relate to those who are committed to our charge.

The words I have chosen will not authorize me to take notice of those other extrinsic causes which depend upon the ignorance, the prejudice, or the enmity, of other men. For, whatever commands St. Paul in other places may have laid upon the new converts to pay all due respect and veneration to their instructors in the faith, yet these words being directed to Titus only, do evidently imply, that his being despised, or not despised, either to the hindrance or furtherance of the gospel, lay chiefly in his own power. And, therefore, if he had that regard for his Saviour and his religion, as St. Paul thought he had, he should so behave himself in his private personal conduct, and the execution of the commission he was entrusted with, as to give no just occasion to the adversary to speak reproachfully of the one, nor any probable temptation to his fellow Christians to think meanly of the other. "Now though I cannot be so bold as to affirm (and that for a good reason—viz., because I am not able to prove,) that the commission, by which we at present act, is equal to that of Titus, either in its power or the certainty of its being delegated by the

holy Spirit," yet, since whatsoever power we have, and by what authority soever delegated, it bears a great analogy to the other, with regard to its design, the salvation of mankind, I shall beg leave, with all humility, to recommend to my fellow servants in Christ Jesus, the same advice, reduced to some particulars, which both reason and experience too well inform us, are very materially concerned in it, This I shall do—

I. With regard to our own personal conduct ;

II. With regard to the office of the ministry itself.

I. With regard to our own personal conduct. He that would procure or continue to himself a good esteem, in order to promote the Christian dispensation, must take care that his own life be in some degree answerable to the rules and precepts of it. Those that honour the Lord, he will honour in the eyes of mankind ; but those that despise him, by despising that purity of life which is most agreeable to him, will of course be lightly esteemed. How little a share of honour must that man expect, upon the account of his ministry, who in his own case, to the utmost of his power, subverts the end of it ? Such a one may, indeed, be able to talk accurately upon vice and virtue ; to represent in the liveliest colours the monstrous deformity of the one, and the beauty and loveliness of the other. It may, perhaps, be easy to him to enforce the precepts of the gospel with the strongest motives, dressed in the nicest strains of rhetoric ; but, after all, it will not be easy for him to persuade his auditors that he is in earnest when he does so. They are often induced to believe, that there must be some obscure fallacy in all his arguments, how plausible soever they appear, since they have so little effect upon him who might be supposed the most capable of knowing the design, and judging the force of them. Hence the ignorant and unlearned are apt to wrest such an example to their own destruction, by concluding religion in general to be a politic, profitable trade ; and Christianity, the refiner and enforcer of natural religion, to be but a more specious and cunning contrivance to keep the inferior part of mankind under a slavish subjection—a conclusion false indeed !—and so much the falser, because drawn from premises which have no relation to it. The truth or falsehood of any general proposition cannot depend upon a particular man's practice ; but, however, since we are compassed about with so great a cloud of witnesses, which testify the frequency of it, we have, I think, abundant reason, besides those motives that are common to us with other Christians, to avoid, not only the practice, but even the suspicion, of an immoral life. For our carelessness, as well as our express disobedience, will one day be accounted for, before the great Creator and Redeemer, and therefore lover of souls. Even wiser and better men, men who can distinguish between substance and circumstance, and are blest with a true sense of real religion, are often cooled in their exercises of devotion and any other acts of piety, when they are administered by one who walketh disorderly. "They cannot but think, and I cannot but join with them, that the administration of such an one, as to any benefit arising to his congregation, purely from his administration, is no better

than the sacrifice of a fool.* I would not be here misconstrued ; as if I did (for I am sure I do not) contradict† that article of our church about evil ministers. For the services of good men will, doubtless, be acceptable to God, and therefore beneficial to them, by whose mouth soever offered. But that efficacy depends upon themselves, and not upon him who, if he does not live as becometh the gospel of Christ, has no juster a claim to a commission from Christ than he could have had under the Mosaic dispensation to have been of the tribe of Levi, without being an Israelite." But—

1. To be more particular: The man of God, who is desirous of that honour that will most probably tend to the glory of God and the service of his fellow Christians, must be very fearful of setting his heart too much upon the things of this world. He, above all men, must avoid making those things the great concern and labour of his life, which were designed only as a viaticum to support him under the burden of it. I would not, by any means, be supposed to recommend him an austere, recluse, monastic method of living ; that is, indeed, an extreme on the other side, which must render him altogether incapable of performing any positive duty to others, either as men or Christians. The most perfect man upon earth may, without doubt, consistently enough with that perfection, enjoy those necessities, conveniences, and sometimes a moderate part of those pleasures which this, for the most part, troublesome world, affords him. A traveller into a far country, upon business of never so great importance, may, upon his journey, entertain himself with delightful prospects, curious antiquities, and the almost miracles of heart, in order to lessen the fatigues of it ; but he must not deviate from the direct road any farther, nor fix his thoughts upon these entertainments any deeper, than will be consistent with the attainment of his ultimate end. The great end of our labours, with regard to ourselves, ought to be, eternal happiness. "The end of our commission (be it human or divine) is the assistance of others in the prosecution of it." This, then, ought to be the general aim of all our endeavours, and from which neither riches nor poverty, neither pain nor pleasure, neither over-carefulness nor indolence, should ever totally divert us. Thus will our behaviour be consonant with our office, and consequently be had in admiration by others, proportionable to that advantage they must necessarily reap from it, whereas, the contrary will render us, and that deservedly too, the contempt of men, and the off-scouring of all things.

2. He that would be well esteemed of by his Christian brethren, must not have too great an esteem of himself ; he must not think more highly of himself than he ought to think, but think soberly of those qualifications and perfections he is endowed with, whether natural or acquired, as if they were designed, as really they are, for the benefit of mankind, and not the embellishment of his own person. Whosoever exalteth himself shall be abased, and he that humbleth himself will certainly be exalted. Our Saviour hath told us, and enforced it by his own example, that the true way for a man to be

* Eccles. v. 1.

† Art. xxvi.

chief and greatest among Christians is, to behave himself as if he were the servant of all; even as the Son of Man came not to be ministered unto, but to minister. Such a man's humility will procure him that true useful honour that cometh from God only; not only that honour which will make him happy hereafter, but likewise that which, even in this world, will encircle him in such a transcendent brightness as shall reflect happiness on all around him.

I might here mention several other particulars, which relate immediately to the contempt of our own persons; but things of this nature being too obvious not to be thought of, and the designed length of this discourse not permitting any more on this head, I shall proceed—

II. To consider the office of the ministry itself. For though a general deprivation in the things abovementioned is too often, by evil-minded men, transferred from persons to the office, yet there is one thing which, in its own nature, tends to lessen the dignity of it, wickedly, however successfully sometimes, made use of to support a false grandeur. And that is, the claiming and ascribing to it more authority and power than really and justly belongs to it. In a learned and a thinking age, and especially in a country where liberty is truly valued, men cannot long be imposed upon by sophistical arguments and unintelligible distinctions: "To continue under the dominion of usurping, tyrannical masters." And therefore, if not out of justice to mankind, yet in prudence to ourselves, and for the honour of our religion and ministry, let us take the first decent opportunity of letting drop those little arts that have indeed formerly prevailed, but are now no longer like to do so, lest, after all our endeavours and success in discovering and ridiculing the schemes of those religious politicians at Rome, we should ourselves be found guilty of continuing upon men's shoulders those heavy burdens which our fathers were not able to bear, and which the great Author of Christianity never designed they should, whose yoke was originally easy, and whose burden light.

The first thing I shall mention, because I think the first which was introduced into the Christian church, and was the groundwork of all the corruptions in it, is the assuming an absolute power of limiting the general words of scripture, and of dictating and determining for other men's understandings, according to such limitations;—as if we were always sure of being in the right, and they had nothing else to do but to believe that we were so. Even in the early ages of Christianity, such is the pride of vain man, the path that leadeth unto life, and which is left open by our Saviour for all that sincerely seek to find it, began to be restrained within the narrow bounds of human fancy. The plain truths of the gospel, and the study of a holy life, were too much below the wisdom of this world, and therefore the more refined speculations of busy men, sometimes about words only, generally about things of no importance, at best but uncertain philosophical deductions, which every one had not depth to arrive at, were required as necessary conditions of being members of Christ's body. And these were supported very seldom with arguments, much seldomer with that coolness and good nature which became the disciples

of Jesus, but by definitive sentences, and those invisible engines of anathema and excommunication which indeed, I believe, were entirely harmless, except they recoiled upon the engineers. At length, the church of Rome, by the help of their temporal possessions, and their interest in deluded princes, carried their usurpation to that degree of insolence and blasphemy, that their chair was the fountain of truth, the centre of unity, and the only staple for salvation. Which trade they improved to great advantage for many centuries, till at last, failing in their credit, they became almost bankrupt, and thereby a hissing and a reproach among all those nations of the earth, who had courage enough to be wise for themselves.

Thus much, however, must be said in honour of those schematists, that they acted consistently enough with themselves. They claimed an absolute power in religion, and they proved their title to it by that excellent medium, infallibility. On the other side (for we must not be partial), some of the reformed churches soon took upon them a legislative authority of the same nature in controversies of faith, without so much as pretending to that only thing that could qualify them for it. The others were always in the right, because they could not be in the wrong. We modestly own we may be in the wrong, but we are always sure we are in the right,—so very sure, that a man that prefers the safety of his person to truth will scarce venture to dispute it. Woe unto the world because of these offences; it must needs be that offences come, but woe unto them by whom they come; it had been better for them, and the whole Christian church, that they had never professed themselves members of it, than that they should thus exalt themselves to prescribe laws to the servants of another master. One is our master, even Christ, and all we are brethren. From whence came all the schisms and dissensions, all the wars and fightings, in the Christian church? Came they not hence? Even from that itching lust of imposing upon each other new terms of salvation, and putting them upon a level with the express laws of Christ, under the same sanctions, eternal happiness or misery? What from hence could be expected, but what in reality has always happened—disorder and confusion in all the churches of the saints? May such doctrines, and the principles from whence they spring, become the butt of contempt, and the objects of witticism, till they be totally exploded, and banished from a free and a thinking people, and confined to those more proper regions where a passive, lethargic understanding is the best soil for religion, and ignorance, the mother of devotion. But—

2. Because a bare uniformity, in opinion or worship, is not of itself sufficient for salvation, but a good life is likewise required; and because, by often transgressing the rules of the gospel, all men stand in need of forgiveness: “there has been transmitted to us, by our zealous predecessors (by whom delivered to them I know not,) a power of remitting or retaining sins.” A very useful and advantageous power, where men of bad lives and resigned understandings can be persuaded to think it effectual. “I need not go so far off as the church of Rome to fix the imputation.” I could wish that we ourselves were wholly free from it; for, however some men when

pressed hard by truth are forced sometimes to distinguish away their own arguments, yet it is too evident they pretend to such a power, not only from their frequent though vain exercise of it, but especially from their endeavouring to defend it from such a text, as, if it proves anything of this nature, must prove as absolute and unlimited a power as ever the pope himself aspired at. "Whosoever sins ye remit, they are remitted." This is an universal proposition, as applied to the apostles, without any limitation, the will of God, in any particular, not expressly excepted; the condition of the offender no ways considered, but left entirely to the conduct of the apostles, and that extraordinary knowledge and power they should receive from the spirit of truth. "This large commission, but in a more sacred sense, do men, unassisted, uninspired, appropriate to themselves." And though, perhaps enemies to God by their wicked works, pretending, as it were, to be God's privy-counsellors, can pronounce an emphatical "I absolve!" without producing any credentials, or having anything to trust to, but that broken reed, an uninterrupted succession. I say, a succession to this power, of remitting or retaining sins, is now claimed in a more sacred sense than was originally meant by them. For, if we compare the words abovementioned with the practice of our Saviour, we shall find that they have no relation at all to eternal happiness; but only to the releasing men from that temporal punishment of those sins for which that punishment was inflicted. And that our blessed Saviour's words to the paralytic—"Thy sins are forgiven thee," (Luke v. 20,) are to be understood in this latter sense only, I think is manifest from two remarkable parts of the story. For, first, the motive to this forgiveness was the faith of the man's friends, who were so industrious as to let him down through the tiling, to present him before Jesus; and when he saw their faith, that is, the faith of those who let down the sick of the palsy, he said unto him, "Man, thy sins are forgiven thee." Now, I hope few are so sanguine as to hope for eternal forgiveness from the merit of other men's faith, which must be the case if our Saviour's words are to be taken literally.

And, again, when the Scribes and Pharisees began to reason about the harshness and blasphemy of the expression, the only proof he gave them that the Son of Man had power upon earth to forgive sins, was, his saying to the sick of the palsy, "I say unto thee, arise, and take up thy couch, and go into thine house;" which accordingly the man did. Now this could be no argument at all to them of the man's being qualified for the kingdom of Heaven; but it was a certain and satisfactory argument that he was healed of that infirmity under which his sins had bound him. And if we will allow our blessed Saviour to talk properly, it is evident, from his own comparison, that if he had said only, "Rise up, and walk," he had comprehended the whole force of—"thy sins are forgiven thee."

In short, the conditions of salvation required by God are, faith, repentance, and charity; without these human absolution can do no good; and with these human excommunication can do no harm. He has, doubtless, given a commission to all his ministers to publish the terms of salvation as contained in the gospel; and to all Christians to teach every man his neighbour, and every man his brother; and to

recommend the particular application of them. But let not weak, ignorant, sinful man, exalt himself above all that is called God, by aspiring to an authority "which the Son of God himself never exercised while upon earth." Let him not say, "Thus saith the Lord;" when, perhaps, the Lord hath not spoken; nor, by the help of that scholastic term, absolution, apply to particular persons, in the name of God, an absolute forgiveness of all their sins; when God only knoweth the heart and trieth the reins. The usurping such a prerogative above his brethren is often, to weak men, a stumbling block; always, to wise men, foolishness. But—

3. Since the vain terrors of human excommunication have not been sufficient to convince men's judgments, or to answer all those ends which men, whose only godliness was gain, proposed to themselves, they have been forced, for the establishment of what they call peace and order, to make use of more effectual methods, temporal punishment;—that is, compelling men to profess what reason will not suffer them to believe. A false peace, bought at the expense of brotherly love, and charity, the great badge and character of the disciples of Christ. This hath been practised with such success in some parts of Christendom, that truth and uprightness have thought fit to retire to more hospitable quarters, and have left behind them an outward formal profession, in the place of religion, and a blind submission to the impositions of men, instead of a faithful obedience to the declared will of God. In our country, by many happy providences, the case is much altered. Persecution and cruelty have naturally declined and dwindled into——. Discouragements, which, though in themselves less horrible and less unchristian, are yet, in this respect, the more ridiculous, because they cannot procure any one end toward the flourishing of an established religion. These are trifles which will hardly soften common obstinacy, much less corrupt that true sincerity which is often found in erroneous consciences; but, it must be confessed, that conformity with the external orders and ceremonies of a church may be, and often is, procured by the help of the temporal sword; but it can bear no part in promoting real and unfeigned religion. We may be assured, that religion is that to which men must be persuaded, not constrained or terrified. For the consent we give to the principles of religion is an act of the mind, with which the will, which cannot be compelled, must be joined, and is founded on the sincere belief and love of God, and not upon prospect of any secular advantage or fear of human punishment. And, therefore, we find that, when Abraham departed from the religion and country of the Chaldees, it was upon the call of God, and that conviction which was wrought in his mind of the folly and absurdity of idolatry, and his belief of the promises which God made him. And when the children of Israel had, under Joshua, made a conquest of the land of Canaan, and destroyed the inhabitants with the edge of the sword, they did not compel any to be circumcised; but admitted into their covenant all those that relinquished idolatry, and freely and voluntarily became proselytes of their religion, of what nation soever they were. And when our Saviour sent his disciples to teach and convert all nations, and turn them from idols to the living God, the weapons he furnished them with were not carnal but

spiritual. He gave them a mouth and wisdom, and such powerful convictions of truth, and such a prudent conduct, as stopt the mouths of their adversaries, and caused some in all nations, though nurtured in, and innured to, heathenism, to embrace their doctrine, which they did willingly and freely, without any temptations from the world or fear of men. Nay, they embraced the gospel against all the interest of the present world, and exposed themselves to the rage and fury of the greatest potentates. So mightily grew the word of God and increased, by the convictions which it wrought in the minds of them that heard it. And this is the way of propagating a religion that is founded upon the strongest and most rational arguments, and has Almighty God for the object, and promoter, and defender of it. And this is most pleasing to God, who looks into the soul, and requires the homage of our wills and understandings; and unless these bow to him, and we serve him with all our hearts and with all our souls; if we should come to present ourselves before him, in his house, against our wills, and the direction of our judgments, it would be but like the bowing of Naaman in the house of Rimmon, whither he went only to please the king his master, and to secure his place.

To conclude, then, if there is nothing that tends so much to destroy all due respect to the clergy as the demand of more than can be due to them; if those demands I mentioned be not such as are due to them, but contrary to the very design of Christianity, the end of our ministry, and the very foundation of the church of England; I hope these enormous claims will be laid aside, and no more regard or authority will be pleaded than what is consistent with the regard due to Christ. Then shall we be sure to procure to ourselves and our ministry all that esteem and honour which is due or useful. For, if men were convinced that the main business of our calling, the chief end of our office, and the sole object of our endeavours, were, the honour of God, the interest of religion, and the salvation of their souls; their interest, as well as duty, gratitude, as well as benefit, would encourage, yea, and lay an obligation upon them to respect their spiritual pastors. What, therefore, remains, but that we so far neglect the motives of lust and ambition, as to discharge our duty for truth and conscience' sake, and so far disengage ourselves from unnecessary dependence upon men as to obey God rather than man? Then shall we be able, with readiness and cheerfulness, with patience and constancy, to undergo all the barbarities and cruelties that can be invented and inflicted by the malice of men or devils. If we set a just value upon the honour of God, and are truly zealous for the interest of Christianity, we shall be ready to oppose, with true Christian fortitude, all things, persons, or principles, that are destructive of the good of our country or the vitals of religion. In short, we shall always adhere to our great Lord and Master, Christ; and hold fast the form of sound words in tribulation, in distress, in persecution, in famine, nakedness, and peril; rejoicing that we are counted worthy to suffer shame for his name; the sufferings of this present time not being worthy to be compared with the glory that shall be revealed.

APPENDIX III.

(A.)

Extract from "Burnett's History of his own Times," vol. vi., p.122—6.

Inserted to shew the parallel between the present state of religious views entertained by the Newman and Pusey party, and the same kind of views that prevailed in the reign of Queen Anne.

THERE was then [A.D. 1712] a bill in the House of Parliament for building fifty new churches in and about London and Westminster;

* * * * *

There appeared at this time an inclination, in many of the clergy, to a nearer approach towards the church of Rome. Hicks, an ill-tempered man, who was now at the head of the jacobite party, had in several books promoted a notion that there was a proper sacrifice made in the eucharist, and had, on many occasions, studied to lessen our aversion to popery. The supremacy of the crown in ecclesiastical matters, and the method in which the Reformation was carried, was openly condemned. One Brett had preached a sermon in several of the pulpits of London, which he afterwards printed, in which he pressed the necessity of priestly absolution in a strain beyond what was pretended to even in the church of Rome; he said no repentance could serve without it, and affirmed, that the priest was vested with the same power of pardoning that our Saviour himself had. A motion was made in the lower House of Convocation to censure this, but it was so ill supported, that it was let fall. Another conceit was taken up, of the invalidity of lay-baptism, on which several books have been writ; nor was the dispute a trifling one, since by this notion, the teachers among the dissenters passing for laymen, this went to the re-baptizing them and their congregations.

Dodwell gave the rise to this conceit; he was a very learned man, and led a strict life; he seemed to hunt after paradoxes in all of his writings, and broached not a few. He thought none could be saved but those who, by the sacraments, had a federal right to it; and that these were the seals of the covenant; so that he left all those who died without the sacraments to the uncovenanted mercies of God; and to this he added, that none had a right to give the sacraments but those who were commissioned to it, and these were, the apostles, and, after them, bishops and priests ordained by them: it followed, upon this, that sacraments administered by others were of no value. He pursued these notions so far, that he asserted that the souls of men were naturally mortal, but that the immortalizing virtue was conveyed by baptism, given by persons episcopally ordained. And yet, after all this, which

carried the episcopal function so high, he did not lay the original of that government on any instruction or warrant in the Scripture, but thought it was set up in the beginning of the second century, after the apostles were all dead. He wrote very doubtfully of the time in which the canon of the New Testament was settled; he thought it was not before the second century, and that an extraordinary inspiration was continued in the churches to that very time, to which he ascribed the original of episcopacy. This strange and precarious system was in great credit among us; and the necessity of the sacrament, and the invalidity of ecclesiastical functions, when performed by persons who were not episcopally ordained, were entertained by many with great applause. This made the dissenters pass for no Christians, and put all thoughts of reconciling them to us far out of view; and several little books were spread about the nation to prove the necessity of re-baptizing them, and that they were in a state of damnation till that was done; but few were by these arguments prevailed upon to be re-baptized. This struck even at the baptism by midwives in the church of Rome, which was practised and connived at here in England, till it was objected in the conference held at Hampton-Court, soon after King James the First's accession to the crown, and baptism was not till then limited to persons in orders. Nothing of this kind was so much as mentioned in the year 1660, when a great part of the nation had been baptized by dissenters; but it was now promoted with much heat.

The bishops thought it necessary to put a stop to this new and extravagant doctrine; so a declaration was agreed to, first, against the irregularity of all baptism by persons who were not in holy orders; but that yet, according to the practice of the primitive church, and the constant usage of the church of England, no baptism (in or with water, in the name of the Father, Son, and Holy Ghost) ought to be reiterated. The Archbishop of York at first agreed to this; so it was resolved to publish it in the name of all the bishops of England; but he was prevailed on to change his mind, and refused to sign it, pretending that this would encourage irregular baptism; so the Archbishop of Canterbury, with most of the bishops of his province, resolved to offer it to the convocation. It was agreed to in the upper house, the Bishop of Rochester only dissenting; but when it was sent to the lower house, they would not so much as take it into consideration, but laid it aside, thinking that it would encourage those who struck at the dignity of the priesthood. This was all that passed in convocation.

(B.)

Part of a Letter, giving an account of the First Sermon preached by the brother of Earl Spencer, after his apostatizing to the Romish communion.

Naples, Feb. 8, 1831.

..... I have been here now rather more than a week, having left Rome something sooner than I first intended. I will endeavour to give you some account of those things I observed most likely to interest you. Rome, indeed, must afford pleasure to every thinking mind. It is truly

a city of ruins, whether we look to the existing remains of its fallen greatness, or examine the character of the descendants of the once proud master of the world. You wished to have an account of the state of religion in Rome. How can I give an account of their religion, being, except in name, without any myself? I had some conversation on the subject of religion with an abbé, of whom I took lessons in Italian, who I believe to be a good Christian. The whole of their differences from our church he proved to be founded on scripture, although I was not sufficiently acquainted with the sacred writings to know if he quoted fairly. Idol-worship he most flatly denies, although it is to be seen every minute throughout the day in a thousand places in Rome. He says that if the religion is abused by the ignorance of the people, it argues nothing against the religion, but against the wickedness of man; yet we see this religion, as sent forth by its professors, expressly holds up idols to adoration, which, if they do not adore themselves, they are interested in making others. It is impossible to enter a catholic church in Italy without having pity for the poor deluded creatures one sees on their knees before a wooden image, dressed out with silks and golden ornaments, and repeating before it prayers in a language of which they understand not a word. The music, too, of their churches, is not at all calculated to produce the effect you might suppose. I never witnessed the cathedral service in England without feeling my thoughts elevated towards the Creator in at least the prayer of the mind; but here it is far different. The music of their churches is conducted on the same scientific system as the music of a theatre: eunuchs are thrust forward to captivate the ear by the brilliancy of the execution of their unnatural voices; the mind becomes drawn aside from the subject of His praise to listen to the varied execution of a celebrated singer, with the same feeling as we should, at a theatre, forget the drama in the person of the actor or actress. I went one Sunday evening to hear a sacred drama performed in one of the churches, but further it would have been quite impossible to discover whether it was sacred or profane. After the drama, a young man, a priest, ascended the pulpit to deliver a sermon; the church had been crowded to excess, but few stayed to hear what should have been the chief object of their congregating. I was one who stayed, perhaps out of curiosity, to discover the bent of a catholic sermon; it was the week previous to the commencement of Christmas. The subject he chose for his discourse was the coming festival; he drew a most lively picture of the sufferings of our Saviour, and of the unworthiness of those for whom he suffered, and strongly exhorted his hearers to prepare and fit themselves, by repentance, to celebrate the coming festival with meekness and lowliness of heart. His oration was given in language so simple, yet so expressive; and not one word did he utter, as far as my knowledge of the language would enable me to discover, which might not have been delivered, with equal propriety, from a protestant pulpit. I was most agreeably disappointed, little expecting to have heard such a discourse from a catholic clergyman.

The English are now allowed to have a chapel outside the walls of Rome. I did not attend there so often as I ought; the present officiating minister is one whose preaching I cannot, in my present state of mind, at least, understand. I was present at another ceremony, a de-

scription of which I will endeavour to give you, as it is most likely to interest you. You are perhaps aware that a son of Earl Spencer, and brother of Lord Althorp, who was a protestant clergyman, and holding some good livings in the church, has lately become a convert to the Roman faith, and is now admitted into priest's orders in that church. About a fortnight before I left Rome, he preached his first sermon after he became a Roman Catholic; it was preached in a Roman-catholic church, but in English. It was attended by most of the English residents in Rome, drawn together by the novelty of a man of his rank in such a situation. I cannot recollect from what portion of scripture he took his discourse, but you will no doubt recognise it.* He gave a description of the state of the holy temple then lying in ruins, the rebuilding of which the Jews had neglected, and were therefore under severe sentence from God; and they were told, by the mouth of a prophet, that nothing with them should be allowed to prosper till the temple was restored to its proper state. He then reviewed the present political state of England, which he described as being in a state bordering on revolution and utter ruin, with pestilence overhanging it. He argued that, could England be rescued from her present state by the hands of her statesmen, they were at her command; but he argued that, although man was, to a certain degree, a free agent, yet did God sometimes remove that power, and inflict punishment on nations for their iniquities. He then compared England and Englishmen to the Jews, and the Roman-catholic religion to the holy temple which they had suffered to remain in ruins, and that there was no other means of rescuing England from the storms which threaten her, save her becoming a nation of Roman Catholics. He concluded by exhorting every one present to assist him in each rousing up his neighbour, that they might avert the wrath that overhung their native country. How easily might the same argument be applied against the Roman-catholic religion, and the adoption of the protestant, as the rebuilding of the temple, which had become ruined and moss-grown in the hands of its possessors.

To the Rev. Peter Maurice, Iffley,
Oxford, Inghilterra.

(C.)

Extract from a Vindication of the Primitive Church and Diocesan Episcopacy, by Henry Maurice, D.D. (1682); inserted to shew the existence of an Apostolical Church in Britain long before the time of the Monk Augustine. pp. 563—5.

As to our country of Britain it is certain, indeed, that we had bishops betimes; for we find some of their subscriptions to the great council of Arles, A.D. 314, and there were some of them present, about forty years after, in the council of Ariminum; but how large their bishops were then will be a very hard matter to demonstrate. Jeffrey of Monmouth reckons twenty-eight bishops and three archbishops in

* Haggai, chap. i.

Lucius his time, set up in the place of so many flamins and archflamins, who were the directors of the heathen religion here ; and this, it seems, he had from Gildas de Victoria Aurelii Ambrosii. But all this, I suppose, has no other foundation than a passage out of Gildas de Exidio Britanniae, where he mentions twenty-eight cities in Britain ; and another out of Bede, who follows Gildas. The flamins, I suppose, were added for ornament afterwards, by some imposture under the name of Gildas. But all the account of the number of bishops here is in Bede, who says, that in a synod assembled in Worcestershire, about the receiving Augustine the monk, there were seven British bishops present, and probably all the bishops in the country were there, this being the second synod assembled upon that subject, and that wherein the matter in controversy was to be finally decided, the bishops that were present in the first conference pretending they had not sufficient authority to make an accommodation.

But whether it were upon the authority of this testimony, or of something else more express, so it is, that the succeeding historians deliver it for certain that Wales had but seven bishops. Jeffrey of Monmouth tells us, that when Austin came over, he found in the province of the ancient Britons seven bishopricks, and one archbishoprick ; and Gyraldus Cambrensis gives the reasons why there were but four in his time, since anciently there were seven :—Either (says he) there were more cathedrals within the compass of Wales in former times, or rather, because Wales was of a larger extent heretofore than it was in his dayes, and reached as far as Severn ; and so indeed it was of much greater extent than it is now, having all the country of Hereford, a great part of Gloucestershire, Worcester, Salop, and Cheshire, belonging to it. And Baleus gives this account of the bishops assembled in that synod, mentioned before out of Bede : That seven Brittainish bishops met there ; for in those dayes the Brittain had just so many under the archbishop of Menavia, according to the number of bishops of Asia, mentioned in the Revelation of St. John, and then gives their names—Hereford, Llandaff, Llanbadern Vowr, Bangor, Asaph, Worcester, and Morganensis, or Glamorgan, though this was the same with Llandaff ; and therefore Bishop Usher thinks, that either Chester must make up the seventh, or Caer Ilyby, i. e., Holyhead, in the isle of Anglesey ; and so perhaps it is Episcopus Monensis, and not Morganensis. But as to the number of the Welch bishops at Austin's coming over, if any desire to know anything more particularly, he may consult the learned primate of Armagh, who has exhausted that point. * * * * *

(D.)

Extracts from a Lecture, &c. on the Antiquity of the Church of England, by the Rev. M. W. Foye, A.M., Oxon. et Dub., curate of St. Martin's, Birmingham.

THE heads of the lecture are as follow :—

Firstly, that the church of England was founded, not only during the lifetime of the apostles, but by an apostle or apostles *in person* ;—

secondly, the evidence we have that Paul was its founder;—thirdly, that the celestial fire thus deposited on our altars never expired, but burned brightly and increasingly till, in the seventh century, the British church, on her first acquaintance *with*, rejected the arrogant pretensions and corruptions *of*, the church of Rome;—fourthly, the reasons and grounds of this rejection, as proving the purity of the church in England at that time. Lastly, that, even when Saxon idolatry did, for a while, intrude upon and oppress the church here, it was not the Romish missionaries after all, but the clergy of the old national church, and Irish missionaries from the island of I-Columb-Kill, who converted the Saxon settlers, and reduced the kingdoms of the Heptarchy to the obedience of Christ. *The emissaries of the Pope only intruded upon and usurped their labours.*

Under the third head he writes as follows :—

That she continued a flourishing church (flourishing for the age) we have the undoubted testimony of the Christian fathers in each successive century, down from the age of the apostles; the *incidental, undesigned, disinterested, unbiassed* testimony, which must have the preference to all *interested party-testimony since invented*, and read *only in monkish legends and chronicles.*

Thus, to give one or two instances in each century. Tertullian, who flourished about eighty years after the death of the apostle John, writing against the Jews, and proving to them that Jesus is the Christ, by an argument (very common in those early ages) drawn from the wide extent which his religion had already attained among the nations, instances, among others, the remote nations of Britain, and instances them, too, in such a way as to shew that the church was now so extensively spread in the island as to be received in those *wild inaccessible parts where the Roman arms had not yet penetrated.* The whole passage is very interesting, grand, and beautiful, as shewing not only the astounding progress Christianity had made at the end of the second century over the world, but also the opinion which the whole Christian church then entertained of our Lord's person and offices. "You believe (says he to the Jews) yourselves, that the Christ is to be a king and a conqueror; lo! then, what king—what conqueror—what nation, has ever acquired so mighty a dominion as this Christ has, who is already come? Did Solomon? Did the Babylonians? Did Nebuchadnezzar? Alexander? the Romans, &c. &c.?" and then enumerating the nations in which the religion and rule of Christ were received at that time, he thus refers to Britain among the rest:—"In whom else but that Christ who is already come have all these nations believed! all the borders of Spain, the divers nations of Gaul,—and *those places of Britain which the Roman arms have not yet been able to penetrate, BUT WHICH ARE SUBJECT TO CHRIST.*"*

Christianity, we know, settled herself first generally in the leading cities and towns of the empire, and thence extended herself gradually over the country around; so that it is an obvious inference from Tertullian's words, that by the time she had subdued the wildest parts of Bri-

* Tract. Adversus Judæos. c. 7.

tain to the yoke of Christ, she must have been well *established* over all its more civilized and accessible regions.

Now add to this the fact which, stripped of the legends added to it by the monks, comes to this simply, as stated in the Welch Triads, that in this century "Lleirwig, (in Latin, Lucius,) called Lleuver the Great, king of Britain, (under the Romans) publicly professed the Christian religion, and gave the privilege of country and tribe, with civil and ecclesiastical rights, to all who were Christians."

So again—Origen, who lived in the *third* century, a little after the death of Tertullian, to shew how prophecy was being fulfilled in the spreading out of Christianity, among other instances, alleges Britain, and, like Tertullian before him, in such a way as shews how greatly the church was flourishing here at his time—A. D. 240. "When (says he) did Britain, before the coming of Christ, *consent together* in the worship of one God?" The words "*consent together*," shewing clearly the great and extensive, if not the general, spread and reception of the faith all over the island. So again, "*Christ's power* is seen in *Britain* as well as in *Mauritania*."

In the fourth century, testimonies so multiplied that there is some difficulty in making a selection. To omit innumerable other particulars, we may observe in general, that in the year 303 commenced that fiery trial, the last of the ten persecutions,—that called the *Dioclesian*,—which was the first that lighted the fagot on the British shores, and stained her soil with the blood of the martyrs. Gildas, and Bede after him, are copious in their accounts of the havoc it made here:—"Then it was (say they) that Britain enjoyed the highest glory by her devoted confession of God,"—vast was the number of her martyrs. The names of several are preserved and celebrated by the two writers just mentioned, especially that of *St. Alban*, who suffered on the hill over against the present *St. Alban's*, which is named after him. This persecution closed with Constantine's accession to the empire. He was a native of Britain, his mother, Helena, was a British lady, his father died in Britain, and he was himself proclaimed emperor in Britain; and as he was the first emperor who declared himself a Christian, so, we may be sure, the church of Britain enjoyed not the least portion of his favour. "Now (says Gildas and Bede*) the persecuted Christians return from the woods, and mountains, and dens of the earth, re-establish Christianity, restore the churches, build basiliks of the saints and martyrs, especially one where *St. Alban* lies buried; and setting up again in triumph their victorious standards, celebrate their divine rites with clean hands and hearts,—and this peace continued in the British churches till the times of the *Arian madness*, which infected this remote island as well as the rest of the world."

One particular more in this century I must notice, and I claim your special attention to it. The empire having become Christian, as general councils from this period became common, so we find the British bishops regularly attending their sessions, and subscribing their decrees and canons. Three names, Eborus of York, Restitutus of Lon-

* Bede, lib. i., c. 7, 8.

don, and Adelphius of Caerleon-upon-Usk, with the names of a priest and a deacon, are found appended to the Council of Arles, celebrated in the year 314.* So also they were present at Sardica in 347, at Ariminum in 359, and it is highly probable there were some also at the great Council of Nice. These facts alone, had we no other, are, in themselves, all the proofs that can be desired to establish *the validity of the orders of the church here, the episcopal form of her government, and her entire constitution as a church of Christ*, seeing that her titles and claims to these characters went unquestioned, were admitted by the church universal assembled in general council—in an age, too, when the church had little else to do than to inquire into ordinations, consecrations, successions, and such like matters, and when she did inquire into them with the utmost severity.

Let us never lose sight, then, of these interesting and valuable facts :—three bishops,† from the principal cities then in England, representing their brethren and the church of the island at large, having seats *in*, and subscribing the canons *of*, the councils held in Europe and Asia during the fourth century, at one of which, that of Nice, be it remembered, the independence of all national churches was settled, and all foreign jurisdiction excluded by canon.

And as to the purity of the faith of our church at this time, it was not merely admitted but admired. Thus Jerome :—“ Equally from Britain as from Jerusalem, the gates of heaven lie open.” Here you see her orthodoxy is put on a par with that of Jerusalem, “ *the mother of us all*.” And in another place he says, “ That the Churches of Gaul and Britain with those of Asia and the East, *adore one Christ*, observe *one rule of truth*.”—Vol. i. p. 103. St. John Chrysostom, bishop and patriarch of Constantinople, in several places refers to the British churches, and refers to them, too, in such a way, as to shew that the faith received by them from the apostles continued not only pure and sound, but even flourishing, to his own time, that is, to the fifth century. “ The Britannic Isles which lie beyond this sea, those I mean *lying in the very ocean*, have felt the power of the word.”—Tome vi., p. 635. Again, “ Whether you go to the ocean, even to the *British Isles*, or sail to the Euxine Sea, or go to the North, you will hear them everywhere teaching wisdom out of the Scriptures, each indeed differing in *voice*, but not *faith*; in *language*, but not in *sentiment*.”—Tome viii., p. 3. So again, “ To whatever quarter you turn,—to the Indians, or Moors, or *Britains*, even the remotest bounds of the *West*, you will find this doctrine :—‘ *In the beginning was the word, and with it all the means of holiness of life*.’ ”

Throughout the remainder of the fifth century and part of the sixth, we have still many evidences of her flourishing condition, all circumstances considered. Thus theological disputes settled; two successive councils held to establish against Pelagius the doctrines of grace; schools (or colleges) instituted in several dioceses, particularly in the

* Euseb. Ecclesiastical History, b. x., c. 5. So also, Collection of the Councils by Labbe, i, 1430.

† They were the metropolitans.

West, which produced many great men and saints; a third council, consisting of 118 bishops,* besides abbots and other ecclesiastics, celebrated at the church of St. David in Wales, in the sixth century, at which St. David,† who was the great ornament of the sixth century, and the glory of the British church, presided,—these, with many such other facts, afford incontrovertible proofs that the British Church was still a regular episcopal church in the fifth and sixth centuries. It is true that, during the sixth, especially the latter part of it, she suffered great calamities and vicissitudes from the violence of the Jute, the Anglian, and Saxon settlers. Yet the facts now mentioned, and some others which we shall notice anon, are sufficient proofs that she lived through them all—*lived* even in the kingdoms of the Heptarchy, and flourished in the rest of Britain.

We come now to our fourth position, namely, the first appearance of a Romish missionary in the island, and the British church's consequent rejection of his overtures and pretensions. A few preliminary remarks will be important. Observe,

1st.—That on the history of our church, from this time onward, the venerable Bede, our most eminent national historian, (he died in the year 735, admitted on all hands to have been by far the greatest scholar in Christendom during the eighth century,) is very copious; and from him the account I am about further to submit to you is extracted in almost his express words. We must keep in mind, however, that, being a Saxon by birth, of the papal party, and indeed a devoted admirer of the Roman See, "*he saith as little,*" says Leland, "*as he well could that tendeth to the honour of the British church.*"

2nd.—Though during the latter part of the sixth century especially Christianity suffered greatly from the Saxon invaders, and gradually receded westward, and though, with the Saxon dominion, Saxon idolatry prevailed over the seven kingdoms established by them, yet not, mark! so as to leave the Heptarchy in total darkness,—for, first, it was still the religion of the old natives, now reduced to slavery throughout the Heptarchy.‡ Second—some tolerated it among their British subjects on condition of their paying an annual tribute.§

Nay, 3rd.—Theonus, archbishop of London, in the very centre of Saxon dominion, and Thadioc, archbishop of York, did not quit their sees, and retire westward from the fury of the persecutors, till 586, only ten years before the intrusion of Austin.|| And it was then with only *many*, not with *all*, of their clergy. We know from all the annals of religious persecution, that the heads of the church are always the first objects of its cruelty. The lofty pines are shaken by the storm, while the lowly shrub escapes its fury. Hence, a certain inference, that no

* See Stillingfleet for remarks on this council, particularly as to the number of bishops, which he shews is not at all improbable, as they were then far more numerous than they have been since; besides, they might have been joined by others from the neighbouring churches.

† He died, anno 544.

‡ This is admitted by Lingard, the Romish historian, vol. i., p. 81.

§ Stillingfleet, from Rudburn, p. 344.

|| Stillingfleet, from Math. West. p. 31.

few Christians must yet have remained in those provinces where the archbishops had so long continued,—whence they had only so lately been forced to retire. This, I think, is clear.

One remarkable fact more. Bede admits, (book i., c. 25,) that even at the moment of Austin's landing, Christianity was no stranger to the court of Kent. Bertha, the royal spouse of Ethelbert, king of Kent, was a Christian, and had her bishop with her, in the palace of Canterbury, as her principal chaplain, and had her church, that of St. Martin, in the neighbourhood, "to which," says he, "she *was wont* to resort, to offer her devotions;" so that there existed "in the principal seat of Anglo-Saxon power a Christian congregation, having at its head an orthodox bishop, and for its leading member the most illustrious female in England,"* for Ethelbert was at this time bretwald, or monarch.

When, therefore, it is said by monkish writers, in a vague, general, declamatory style, "that the Saxons left not the face of Christianity wherever they prevailed,"† we must not understand these words literally,—we must make great deductions for the declamatory style; we must not lose sight of facts in the mists of declamation; we must remember still, that whilst Christianity *flourished* throughout all the west of the island, she certainly lived throughout the rest of England—yea, one monastery (or college) the most famous one, of Bangor, contained 2,100 members. We know, from the history of persecutions, what Christians will do to maintain their faith and worship.

Thus, then, it was that matters stood in Britain, when, in the year 596, the Roman Austin, with forty companions, was sent hither by Gregory the Great, under a pretence of converting the idolatrous Saxon settlers, but with a real view of subjecting the church to his yoke. When they appeared in the kingdom of Kent, they had the high satisfaction, if to them a satisfaction, of beholding the lamp of Christianity burning even there,—burning, though *sadly*, it may be true, yet not dimly; yea, doubtless, the more brightly and purely, *because*, sadly,—Christianity, to use the words of the poet, "smiled through her tears."

The last mentioned circumstance, (that of the court being already almost half Christian,) sufficiently accounts for the kind reception the Roman monks met with in Kent. Hence we see no difficulty in the fact that Ethelbert, who received them in open air, fearful of magic, bestowed upon them forthwith a mansion in Canterbury, and, though he did not declare himself at once a convert, yet gave them a licence to preach and evangelize his kingdom. His conversion soon followed. Thus then we have now two rival churches in the island, the old Apostolic British church, (two of whose archbishops, Theonus and Thadoc, were *probably* yet alive, while another, *we know*, was in his chair at Landaff or Caerleon-upon-Usk,) and the newly-established Saxon or Romish church, whose primacy was at Canterbury; its archbishop *designing—meditating*—a spiritual sovereignty; indeed, sent in by the pope with the view of subjecting all the other bishops of the island to his see. Let me prove this;—Austin had no sooner gained a footing,

* Soames' History of the Anglo-Saxon church.

† Rainulph and Matthew, of Westminster.

than he wrote to the pope for instructions; and one of the questions proposed to him, with the answer of Gregory, puts the matter in a clear light, and shews, in their own words, the arrogant, uncharitable, unjust, ambitious, not to say, unchristian, views of both.—Question: “How am I to deal with the bishops of Britain?”—Answer: “All the bishops of Britain I commit to you, brother, that the *unlearned* may be *taught*, the *weak strengthened* by your word, and the *disobedient corrected* by your authority.”* This was the first time the language of ecclesiastical *usurpation* was heard in this island. Armed, then, with these powers over the whole church in England, Austin demands a conference with the British bishops of the next province, and by the interest of Ethelbert obtains it. They meet him near Worcester. He proposes that, ratifying a catholic peace,† as he calls it, they would unite *with him*, in the common labour of preaching the Gospel to the Gentile Saxons. After a lengthened dispute, “the British bishops refuse their assent, *reject his prayers, his exhortations, his threats.*” In a second conference, at “which were present seven British bishops, with many learned doctors, principally from the most noble monastery of Bangor, over which Dinoh then presided,” Austin, humbled and baffled by the spirit of the British bishops, grows more moderate in his demands. He reduces them to *three*, and, mark his words! “Though (says he) *ye do many things contrary to our customs*, yet if ye will *obey me* in the three following particulars—the time of observing Easter, the manner of baptising children, and the preaching of the gospel to the heathen, *all other things that ye do, however contrary to our customs*, we will strive to tolerate in you.” The native prelates answer, “We will do none of these things, neither will we have you for our archbishop.” “*If, then*,” retorts the baffled, angry Austin, in a menacing tone, “*you will not accept of peace with brethren, you shall have war with your enemies; and if you will not preach the way of life to the Anglo-Saxons, you shall suffer the vengeance of death at their hands.*”‡ “WHICH THREAT,” adds the historian, “WAS SOON FULFILLED IN EVERY TITTLE, AS THE MAN OF GOD HAD PREDICTED.” How? IN THE COLD-BLOODED SLAUGHTER OF 1200 UNARMED MONKS AND ECCLESIASTICS AT BANGOR, WHILE AT THEIR SOLEMN DEVOTIONS PRAYING FOR THE SUCCESS OF THEIR COUNTRY’S ARMS, BY ORDER OF ONE OF THE ANGLO-SAXON KINGS!§

Thus, then, you have, from Bede himself, an Anglo-Saxon, of the Romish party, (for I have given you nothing in this sketch but his express words,) and in the seventh century, the ancient apostolic church of England’s *indignant* and *firm*, but *dear-bought*, rejection of the overtures of the church of Rome, the maintenance of her ancient freedom and independence costing her, as it appears, the lifeblood of 1,200 of her most pious sons!||

* Bede, book i. c. 27.

† An insidious term, the cant phrase of Rome, which implied their entire submission to his religion and authority.

‡ Bede, book ii. c. 2.

§ Bede, *ibid.*

|| The reader of these extracts will not be surprised at the insertion of so much of this valuable pamphlet, when it is known that the Author of “Popery of Ox-

Now, my brethren, we are ready for our fifth position, and while we complete our argument, it will be interesting to you to see on what grounds it was that the primitive prelates, abbots, and doctors of the British church, rejected the proposed union with the Romish missionaries. At first sight it may appear strange to some of you that the old native ecclesiastics rejected such apparently reasonable proposals; but a moment's reflection will convince you, that all that was not only unreasonable, but unkind also, and unrighteous too, was on the side of the foreign intruders and usurpers. *Firstly*, the uniting of the British church in the proposed catholic peace involved their subjection to Austin and the pope; it was to be at the expense of having him for their archbishop, to the exclusion of their own primate; the terms, remember, were, "If ye obey me in these three things;"—*secondly*, it involved the establishment of Austin and his followers in the rights and privileges of others—in many sees and churches, the expelled owners of which were yet alive;—*thirdly*, it was contrary to the canons of the catholic church, which forbid all foreign interference;—*fourthly*, it was contrary to justice, piety, and pity, to admit him to be their primate, to the preju-

ford" was brought up at the Free Grammar School of Bangor, which is erected upon the site of that ancient academy of our early British church. After that horrid massacre of the students and ecclesiastics of Bangor, in Flintshire, the city of Bangor, in Carnarvonshire, originally a colony from the former place, (the first bishop, Daniel, being son of Dinoh, one of the ecclesiastics of the Bangor in Flintshire, before the middle of the sixth century,) afforded an asylum to those that might have survived that deadly blow inflicted upon the church in Britain. In that delightful retreat, amidst the snow-clad hills, far removed from their persecuting neighbours, they pursued their study and teaching of God's pure word. Making another spot in their beloved Cymry a place of general assembly, like the general assembly and church of the first-born whose names are written in heaven, there they sung the praises of Him that had redeemed them by his own blood, making melody in their hearts. The name being indicative of their characters,—viz., Ban, or Fan, and Chor, that is, the *Large*, or the *Place of the Quire*. Often have the eyes of my boyhood gazed, with an intensity of feeling quite unaccountable, upon the monumental fragments of by-gone days still preserved in various parts of the walls of our play ground. At Bangor I received the well-grounded rudiments of a sound classical education, which I enjoyed from ten years of age until I became a member of Jesus college, in Oxford. In its ancient cathedral, at the age of fourteen years, I was admitted by the rite of confirmation into the full privileges of our apostolical church; and within the same walls, endeared to my affections by an infinity of the most pleasurable associations, I was admitted to the order of deacon and priest in the same communion. For the first twelve months after ordination, I ministered in my course through the medium of that most expressive and eloquent language of our ancient nation, in the midst of its native population; and as long as my memory shall retain any traces of the blood shed there, through the usurpation of the Bishop of Rome and his never-to-be-forgotten emissary, Augustine, so long shall all the energies of my body and soul be directed towards that controversy which we Britons have ever carried on against our popish adversaries, earnestly contending for the faith once delivered to the saints, and admitting of no authority in divine things except the authority of the pure word of God. It has been the privilege of the ancient Britons, representatives of the name of the first king of the house of Judah, to retain among them a remnant who have valued the sure mercies of the true David, the last king of the same house; as if that lost tribe and regal family had obtained in spirit, if not in letter, a lot and inheritance in the midst of that wild and romantic scenery.

dice, the degradation of their own; and that at the bidding of a proud and insolent stranger;—*fifthly*, besides all this, the new pastors countenanced the Saxons and Angles in those perfidious usurpations and oppressions which the old prelates and ecclesiastics had witnessed with just horror, and, if true to their charge, had preached against with Christian firmness, a thing which we collect they did, and which, in fact, brought down upon them and their church the fury of the perjured idolators. This, then, was the cause why they said, and had good cause to say:—"We will not do these things, neither will we have you to be archbishop over us."

Thus it was, to use the words of Geraldus, "that *both him* and his *institutes* they *despised*, and having returned home they publicly proclaimed that they would have none of him for archbishop." They would not submit their necks to the Roman yoke, not that they were disinclined to preach the word of life to those very heathens who had so wronged and oppressed them. The following extract, containing the answer of Dinot, who presided at the time over the great school at Banchor, and was one of the principal spokesmen on the British side, (which answer Bede has not recorded) shews in a clear light that it was *not* disinclination:—"Know assuredly, and have no doubts upon the matter," said this venerable and primitive ecclesiastic, "that we all, and each one of us, are obedient and subject to the church of God, and to the pope of Rome, and to every godly Christian, to love every one in his degree in perfect charity, and to help every one, in word and deed, to be the children of God—and other obedience than this I know not to be due to him whom you call pope and father of fathers; and this obedience we are ready to give and to pay to *him* and to every Christian continually. *Besides, we are under the government of the bishop of Karleon-upon-Uske, who, under God, is to oversee over us, and cause us to keep the way spiritual.*"*

Thus you have the first ground of rejection,—the authority claimed by Austin in the name of the bishop of Rome. But I must prove to you, secondly, that it was the *religious usages and ceremonies* of the church of Rome at the time that were the principal objects of abhorrence to these old-fashioned, primitive, simple, apostolic Christians. I do not say that the church of Rome had yet *materially* erred in the *articles of faith*. If we except, firstly, the pretensions of the bishop of Rome, which were yet comparatively moderate; secondly, some monkish dreams and fantasies which Gregory sanctioned, respecting some vague purgatory or other; and, thirdly, prayers for the dead; if we except these three things, Rome was yet, in *matters of doctrine*, *comparatively* unsullied. But mark this, however! she had already laid deep the foundations of many, in her use of images, incense, holy water, reliques, service in an unknown tongue, and in the load of strange, mysterious, heathenish ceremonies and usages with which she had encumbered every ordinance of religion, and buried almost quite out of sight the first simplicity of Christian worship. Of those Gregory himself was one of the most enthusiastic promoters.

* Leland, 71—Spelman in his Councils, page 108.

A single extract from Bede will lay open to you one fatal source of Rome's corruptions, more than anything I can say upon the subject. It is a letter of Gregory's, directing Austin what he was to do with the heathen temples, festivals, ceremonies, &c. He was simply to *Christianize* them, that by this kind indulgence he might the more easily proselytize, for I cannot say convert, the people:—"Let not the temples of the idols be destroyed, but only let the idols be removed, let holy water be sprinkled in them, altars built, reliques desposited, and thus let them be turned to the service of the true God, that the people, seeing their old temples, may put away error from their hearts, and flock with more familiarity to their accustomed places. And as they are wont to sacrifice to their demons numerous oxen, let some saint's festival be substituted for their idol's day; thus, on the day of the church's dedication, (the wake-day, as it is now called,) or the holiday of the saint, let them make booths round the temple-churches, slay animals, not to the devil, but for their own eating, celebrate the holiday with religious feasting, and give glory to God for their fulness; that by our thus allowing them external bodily joys, they may be the more readily brought to assent to that which is internal; for it is indubitably an impossible thing to expel all error from the mind at once.—Given at Rome, &c."

Here is the well-intended, it may be, but weak, fatal policy, which gradually heathenized and corrupted the simplicity of Christian doctrine and worship. So early was the church of Rome content to leave the idolator his old heart, profane ceremonies, notions, and practices, if only he consented to change his own and their *name* to that of Christian.

Thus, then, when they appeared upon our shores, exhibiting the religion of Christ in these new-fashioned, gorgeous colours—advancing, as Bede describes them, with processions, crucifixes, images of our Lord, and singing litanies in an unusual mode and unknown tongue, so much so as to strike the heathen monarch with the terror of magic, with the very many other customs in which they and we were contrary to each other, no wonder at all that this *odd, novel, exotic, and apparently heathenish*, Christianity made at first sight a startling impression upon, and revolted the native piety of, the yet simple and unsophisticated followers of St. Paul, and descendants of the good old Kings Bryan and Lleirwig. The British and Irish Christians had yet been, comparatively, unspoiled in doctrine, discipline, and worship, by that silly, over-forward, officious wisdom of man, which has, ever since the world began, loved to tamper with, and, by attempting to model, marred the simple religion of God. It is almost a paradox to say that anything Christian is natural; but yet, as Christian and other habits may, and do, under the influence of God's spirit, become *second nature*, so our English and Irish ancestors, shocked at these novelties, shrunk with a *natural Christian* abhorrence from the entire religion of the new comers. The form which it had by this time assumed, apparently approached that of the idolatrous Saxons. As it was, therefore, more likely to recommend itself to and gain upon their heathenish habits and prejudices, so it was, for the same cause, more likely to make the old native Christians justly more jealous of its poisonous tendency, and naturally have a greater horror of it than of paganism itself. Therefore they said, "we

will do none of the things you specify; we will not conform to your worship in those things in which our practices are contrary, much less will we have you as archbishop."

That the remarks I have now offered are not mere conjectures, or matters of opinion only, but the irresistible impressions of historical facts, the following extracts will prove:—

Let me premise, that I do not wish any stress to be laid upon the two quotations I am about to give, unless borne out by the testimony of Bede. From an old Welsh Chronicle, preserved in Bennett's college, Cambridge, the following is an extract:—"After the Saxons prevailed, continual war remained between the Brittainians the then inhabitants of the realme, and the Saxons, the Brittainians being *Christians* and the Saxons *pagans*. However, as occasion served, they sometimes treated of peace, and then they mette together and communed together; but after that, by the means of Austin, the Saxons became Christians, in such sort as Austin had taught them; the Brittainians would not, after that, *neither eat nor drink with them, nor yet salute them, because they corrupted with superstition, images, and idolatrie, the TRUE RELIGION OF CHRIST.*" The words "superstition, images, and idolatry," express not, I take it, what the church of Rome had yet literally become; for we know from Gregory's own letters that they had not yet adopted the *worship* of images, but what, from her unchristian usages, she *seemed* to have become, what, in brief, from her strange corrupt appearance, British Christians *took* her to be.

To this we add another extract, which Archbishop Usher has translated from the remains of Taliessin, who lived about the time, was the most famous of the ancient British bards, and was styled by his countrymen Ben Beirdth,—“the Chief of the Bards.” It well describes what opinion even the *populace*, among whom these bards travelled and sung, entertained of the new intruding pastors:—

Woe be to that priest y-borne
That will not cleanly weed his corn,
And preach his charge among.
Woe be to that shepherd, I say,
That will not watch his fold *always*,
As to his office doth belong.
Woe be to him that will not keep
From *Romish wolves* his sheep,
With staff and weapon strong.

To these we might add other like testimonies, as the archbishop does; but we need not have recourse to the remains of the ancient British bards, nor manuscript chronicles, to shew the grounds on which our church rejected communion with the church of Rome in the seventh century. Bede himself furnishes us with more than details enough on the subject. I shall submit two extracts from him, which fully bear out the testimony of the bards and chroniclers, and which are quite decisive as to the point in hand. In his 2nd book, 20th chapter, he tells us, Cadwalla, the old British king, rebelled successfully in Northumberland; and, describing his severities upon the Saxon settlers, he adds, “And even for that Christian religion which had sprung up among the

Saxons he had no respect; he shewed no deference to it; *for even to this day* (more than one hundred years after the events occurred which he is recording) *it is the custom of the Britons to set at nought the faith and religion of the Angles, and no more to hold communion with them in anything than with the pagans themselves.*"

Thus, then, this authentic history of one of the adverse party, who describes what passed before his own eyes, sufficiently bears out the accounts of the bards and chroniclers.

But this is not all; we can bring the express words of the intruding ecclesiastics themselves. Bede has preserved in his 2nd book, chap. iv. an epis. addressed by Laurence, Austin's successor, by Mellitus of London, and Justus of Rochester, to the Irish bishops and abbots, which shews in the most striking manner what a horror they (the Irish) as well as the British, entertained at the time of Rome's faith and religion:—

"These three bishops having heard (says he) that the Irish were as opposed to their religion, in many things, (mark!) as the British themselves, wrote to them an exhortatory letter, beseeching and conjuring them to join with them in catholic peace and unity, of which the following is the beginning:—"Laurentius, Mellitus, and Justus, bishops, servants of the servants of God, to our lords and most dear brethren, the bishops or abbots of Ireland, greeting. We once thought better of the Irish than of the Britons; but we have since learned from Daganus, one of your bishops, who came into this island, and from Columbanus, an abbot, who is settled in France, *that the Irish differ in nothing from the British in their manner of living; for bishop Daganus, when he came here, would not so much as eat under the same roof, in the same house with us, much less sit at the same table with us.*" The same Laurentius (adds Bede) with his brother bishops, sent a similar epistle to the British clergy, but how little effect he produced by such efforts, the sad state of things, even at this day (when Bede was writing, A.D. 731,) sufficiently declares."*

This, brethren, if anything, is decisive. We cannot desire, much less expect to find, more satisfactory testimony from more credible witnesses. Here we have not only an apostolic but a Protestant church. Here we have the old apostolic and yet uncorrupted church of Britain, with her bishops, archbishops, and subordinate clergy—and not only the church of Britain, but that of the sister isle also—still *living*, and not only *living* but *flourishing*—"being clean contrary to the church of Rome, not merely in the time of celebrating the Easter festival, but also in very many other usages which she followed and they did not;" not only rejecting her pretended authority, and condemning her novelties as superstition and idolatry, but even disclaiming all Chris-

* Equally sound, pure, and independent of any foreign jurisdiction as the church in England, was the church in Ireland at this time. Jonas, a Gallic bishop, who was contemporary with Bede, gives this testimony of them:—"Ireland," says he, "though it received not the laws by which the rest of the nations were governed, (he means the canon law and worship of Rome,) yet so flourished in the vigour of Christian doctrine as to exceed the faith of all the neighbouring nations."—*Life of Columbanus.*

tian fellowship with all who belonged to her communion; yea, having as great a contempt for her forms as for those of Pagans—and all this up to the days of Bede,—near the middle of the eighth century—yea, and much further, had we time to pursue the argument. Thus did she continue long independent, firm, and free, notwithstanding Italian craft, subtlety, intrigue, stratagem, secular power, royal favour, court influence, pious fraud, lying miracles, and all those other, either open forces or secretly undermining articles, which the church of Rome has never stuck at employing, from the first moment the demon of ambition seized her, and she turned usurper upon the liberties and privileges of her sister churches.

But I must not allow myself to declaim; I wish to put nothing but naked facts before you, leaving them to be altogether their own commentators.

To complete our subject, I have but one topic more briefly to touch; it is this,—that it was not, after all, the *Romish party*, but the native and Irish clergy who converted almost all the heptarchy. Bede's history onward from the passages last quoted, is little else than the details of the conversion of the respective kingdoms. Oswald, prince of Northumbria (whose kingdom included all northern England, and part of Scotland to Edinburgh,) being an exile from his very infancy, took refuge among the Irish Christians from the fury of an usurper. He was consequently educated as a Christian, and when he subsequently recovered his kingdom and established himself with great power on the Northumbrian throne, one of his first steps was to re-establish Christianity throughout his extensive dominions—not by force, however, but by persuasion. For this purpose he sent for missionaries from amongst those people who had been his religious instructors. "Aidan," says Bede, "a bishop of uncommon meekness, piety, and moderation, and having a zeal for God, but not according to knowledge," (because, forsooth, he was not of the communion of Rome,) "answered the call. He fixed his see at Landesfarn, which Oswald consigned to him. Vast numbers of the Scots (Irish) followed him daily into Britain." He was succeeded in the episcopal chair by Finan, and he again by Colman, both of the same nation with him, and of the same creed with the old national church of Britain; and it was by the zealous labours of these three successive prelates and their clergy, that the whole kingdom of Northumberland was evangelized. "The people, (says the historian, Bede,) flocked to hear the word gladly. The king himself, and his nobility, who had been brought up with him in the country of the missionaries, acted often as interpreters; churches were built everywhere, and (mark this! and it applies to all the other kingdoms of the heptarchy, as well as to Northumberland) *possessions and territories* were bestowed upon them by royal munificence for the institution of monasteries,"* which, in this age, were the great schools (or colleges) where the clergy were educated.

Such, briefly, is Bede's account of the re-establishment of the church in the kingdom of Northumberland; and this, in fact, led to the similar establishment of it throughout almost all the rest of England. Thus,

* Bede, book 3, c. 3.

again, as to the next great kingdom, Mercia (including all the midland counties), Peada, its king, marrying a Northumbrian princess, the granddaughter of Oswald, and daughter of Oswi, becomes a Christian, and receives as bishop of Mercia, Diuma, a prelate of the same race and creed *with*, and consecrated *by*, Finan; and under Bishop Diuma (the first bishop of Lichfield) and his three *successors*, members also of the old national church, assisted by the native clergy, all the midland counties (eighteen in number) were converted. Again, as to the kingdom of the East Saxons,—though the Romish missionaries had been received there awhile, yet it soon relapsed into idolatry and expelled Mellitus. However, Sigebert, its king, becoming a guest at the Northumbrian court, there becomes a Christian, receives St. Chad, consecrated by Finan as bishop of London, and chiefly by the labours of this eminent prelate and his three successors, all the modern diocese of London was reclaimed from heathenism. Fursey, an Irish monk, devoted himself to the evangelizing of East Anglia; so that every county from Edinburgh to the southern extremity of the diocese of London, except Suffolk and Norfolk, in which Felix, a Burgundian bishop in communion with the church of Rome laboured, has the full gratification of being indebted, not to Rome, but to native and Irish missionaries for the restoration of the Christian religion, *and the re-establishment of a Christian church*. And as regards the southern counties, they are all, with the exception of Kent (where, yet be it remembered, Austin found, upon his arrival, a Christian congregation,) though not entirely, yet very largely indebted, under God, to native piety and zeal for the greatest benefit that man can confer on man. The great kingdoms already converted had no small share in influencing the conversion of these. These are the plain unvarnished facts of Bede's history, stripped of the marvellous and legendary—of the fable and miracle—which the credulous age between Bede's time and their occurrence naturally *would* and *did* adorn them with.

(E.)

ECCLESIASTICAL PAPERS, AS TO ORDINATION.

DEACON'S ORDERS.

No person can be admitted a deacon till he has attained the age of twenty-three years complete; or a priest before he has attained the age of twenty-four years complete; and if the party shall have been ordained before attaining these respective ages, such ordination is void in law, and the party are incapable of holding any preferment. Canon 34, and 44 Geo. 3, c. 43.

The papers necessary to be sent to the bishop, by a candidate for deacon's orders, are:—

1st. The signification of his name, academical degree, and place of residence.

2ndly. Letters testimonial from his college; or if he has quitted col

* See Soames' Anglo-Saxon Church, p. 50, 51.

lege, he must, *in addition*, present letters testimonial, signed by three *beneficed* clergymen, and countersigned by the bishop of the diocese in which each of the subscribers to the testimonial is beneficed, if they are not beneficed in the diocese of the bishop to whom the testimonial is addressed; which letters testimonial are according to the following form.

Form of Letters Testimonial for Orders.

To the Right Reverend, by divine permission, Lord Bishop of

Whereas our well beloved in Christ, A. B. [*insert degree*], hath declared to us his intention of offering himself a candidate for the sacred office of a deacon, and for that end hath requested of us letters testimonial of his learning and good behaviour, we, therefore, whose names are hereunto subscribed, do testify that the said A. B. having been personally known to us for the space of (*for three years, or the period which has elapsed since he quitted college, must be specified,*) last past, hath, during that time, lived piously, soberly, and honestly, and diligently applied himself to his studies, nor hath he at any time, as far as we know or believe, held, written, or taught anything contrary to the doctrine or discipline of the united church of England and Ireland; and moreover, we believe him, in our consciences, to be a person worthy to be admitted to the sacred order of deacons.

In witness whereof, &c.

C. D. rector of

E. F. rector of

G. H. rector of

3rdly. A certificate from the Professor of having attended the divinity lectures.

4thly. A certificate of baptism from the register book of the parish where the candidate was baptized; which certificate is to be signed by the minister and churchwardens of such parish. Where the candidate's age is greater than appears from the register, as where time elapsed between his birth and baptism, his father or mother, or other competent person, must make an affidavit before a magistrate of the actual time of his birth, which affidavit is to be sent with the baptismal certificate.

5thly. Where the candidate has quitted college, notice, or *Si Quis*, and certificate of the same having been published in the church of the parish where he usually resides.

Form of Notice, or Si Quis.

Notice is hereby given that A. B. [*insert degree*], of college, Oxford, (*or Cambridge, as the case may be,*) and now resident in this parish, intends to offer himself a candidate for the holy office of a deacon, at the ensuing ordination of the Lord Bishop of; and if any person knows any just cause or impediment for which he ought not to be admitted into holy orders, he is now to declare the same, or to signify the same forthwith to the Lord Bishop of

Form of the Certificate of such Notice.

We do hereby certify that the above notice was publicly read by the undersigned C. D. in the parish church of, in the county of, during the time of divine service, on Sunday, the day of last, (*or instant, as the case may be,*) and that no impediment was alleged.

Witness our hands, this, &c.

C. D. officiating minister.
E. F. churchwarden.

6th The nomination to serve as a title for orders.

Form of a Nomination to serve as a title for orders.

To the Right Reverend Father in God., by divine permission, Lord Bishop of

These are to certify your lordship, that I, G. H., rector, (vicar, perpetual curate, &c.) of, in the county of, and your lordship's diocese of, do hereby nominate and appoint B. C., bachelor of arts (*or other degree*), to perform the office of a curate in my church of aforesaid; and do promise to allow him the yearly stipend of pounds, for his maintenance in the same, with the surplice fees,* and the use of the rectory-house, garden, and offices;† and to continue him to officiate in my said church, until he shall be otherwise provided of some ecclesiastical preferment, unless, for any fault by him committed, he shall be lawfully removed from the same; and I hereby solemnly declare, that I do not fraudulently give this certificate to entitle the said B. C. to receive holy orders, but with a real intention to employ him in my said church, according to what is before expressed; and, pursuant to the Act of Parliament, I do hereby state that the said reverend purposes to reside in my said rectory-house;‡ that the said reverend‡ does not serve any other parish as curate or incumbent, and has not any other ecclesiastical preferment, and does not hold any donative, perpetual curacy, or parochial chapelry, and does not officiate in any other church or chapel; and that the gross annual value of the said rectory is pounds.

Witness my hand, this day of, &c.

PRIEST'S ORDERS.

The papers necessary to be sent to the bishop by candidates are—

1. His letters of deacons orders (*not required, however, to be produced by a candidate, if ordained deacon by the same bishop.*)

His letters testimonial of sound doctrine, good life, and behaviour,

* If they are intended to be allowed.

† If the curate is not to reside in the rectory or vicarage-house, state why not—and whether he is to reside in the parish; if not, where he is to reside, and how far from the parish.

‡ Should be altered according to the fact; and if the curate has any preferment or any other cure, &c., the same must be specially stated and distinguished; and if the curate is to serve more than one church, the distance of each from his place of residence must be stated with precision.

during the time elapsed since his ordination as deacon, signed by three *beneficed* clergymen, and countersigned by the bishop of the diocese in which their benefices are respectively situate, if not beneficed in the diocese of the bishop to whom the candidate applies for ordination.

(See Form of Letters Testimonial for Orders.)

3. Notice, or *Si Quis*—with the certificate of such notice.

4. If the candidate was ordained deacon by the bishop of another diocese, he must produce a certificate of his baptism.

(See information on this point as to Deacon's Orders.)

5. If the candidate for priest's orders is not serving a curacy to which he is licensed, in the diocese of the bishop who is about to ordain, he must produce, with the other papers, a nomination to a curacy as a title.

(See Form of Nomination to serve as a Title for Orders.)

Where the candidate is presented to a rectory or vicarage, or nominated to a perpetual curacy, then the presentation or nomination must be sent as a title duly stamped and executed by the patron.

The requisites to be observed before ordination, are:—

1st. To take the oaths of allegiance and supremacy. (1 Eliz. c. 1. and 1 Will. c. 8.) 2ndly. To subscribe the Articles of Religion. (13 Eliz. c. 12.) 3rdly. By Can. 3. to subscribe the three articles specified in the said canon respecting the king's supremacy, the Book of Common Prayer, and the Thirty-nine Articles of Religion.

Canon 34. The quality of such as are to be made ministers.

No bishop shall henceforth admit any person into sacred orders which is not of his own diocese, except he be either of one of the Universities of this realm; or except he shall bring letters dimissory (so termed) from the bishop of whose diocese he is, and desiring to be a deacon, is three-and-twenty years old, and to be a priest four-and-twenty years complete, and hath taken some degree of school in either of the said Universities; or, at least, except he be able to yield an account of his faith in Latin, according to the Articles of Religion approved in the synod of the bishops and clergy of this realm, 1562; and to confirm the same by sufficient testimonies out of the holy scriptures; and except, moreover, he shall then exhibit letters testimonial of his good life and conversation, under the seal of some college of Cambridge or Oxford, where before he remained; or of three or four grave ministers, together with the subscription and testimony of other credible persons who have known his life and behaviour by the space of three years next before.

Canon 35. The examination of such as are to be made ministers.

The bishop, before he admit any person to holy orders, shall diligently examine him in the presence of those ministers that shall assist him at the imposition of hands; and if the said bishop have any lawful impediment, he shall cause the said ministers carefully to examine every such person so to be ordered. Provided that they who shall assist the bishop in examining and laying on of hands shall be of

his cathedral church, if they may conveniently be had, or other sufficient preachers of the same diocese, to the *number of three at least*; and if any bishop or suffragan shall admit any to sacred orders who is not so qualified, the archbishop of his province having notice thereof, and being assisted therein by one bishop, shall suspend the said bishop or suffragan so offending from making either deacons or priests for the space of two years.

Canon 36. Subscriptions of such as are to be made ministers.

No person shall hereafter be received into the ministry, nor either by institution or collation admitted to any ecclesiastical living, nor suffered to preach, to catechise, or to be a lecturer or reader of divinity in either University, or in any cathedral or collegiate church, city, or market-town, parish church, chapel, or in any other place within this realm, except he be licensed either by the archbishop or bishop of the diocese where he is to be placed, under their hands and seals, or by one of the two Universities, under their seal likewise; and except he shall first subscribe to these three Articles following, in such manner and sort as we have here appointed.

I. That the king's majesty, under God, is the only supreme governor of this realm; and of all other his highness's dominions and countries, as well in all spiritual or ecclesiastical things or causes, as temporal; and that no foreign prince, person, prelate, state, or potentate, hath or ought to have any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within his majesty's said realms, dominions, and countries.

II. That the Book of Common Prayer, and the ordering of bishops, priests, and deacons, containeth in it nothing contrary to the Word of God, and that it may lawfully so be used, and that he himself will use the form in the said book prescribed in public prayer and administration of the sacraments, and none other.

III. That he alloweth the book of Articles of Religion, agreed upon by the archbishops and bishops of both provinces, and the whole clergy, in the convocation, holden at London, A. D. 1662; and that he acknowledge all and every the Articles therein contained, being in number thirty-nine, besides the ratification, to be agreeable to the Word of God.

To these three Articles, whosoever will subscribe, he shall, for the avoiding of all ambiguities, subscribe in this order and form of words, setting down both his Christian and surname—viz., I, N. M., do willingly, and *ex animo*, subscribe to these three Articles above-mentioned, and to all things that are contained in them. And if any bishop shall ordain, admit, or license any as is aforesaid, except he first have subscribed in manner and form as here we have appointed, he shall be suspended from giving of orders and licences to preach for the space of twelve months. But if either of the Universities shall offend therein, we leave them to the danger of the law and his majesty's censure.

An Act for the ministers of the church to be of sound religion.
(Anno 13 Eliz. chap. 12.)

IV. And that no person now permitted by any dispensation, or otherwise, shall retain any benefice with cure being under the age of one and twenty years, or not being deacon at least, or which shall not be admitted as aforesaid, within one year next after making this act, or within six months after he shall accomplish the age of four-and-twenty years, on pain that such his dispensation shall be merely void.

V. And none shall be made minister, or admitted to preach or administer the sacraments, being under the age of twenty-four years, nor unless he first bring to the bishop of that diocese, *from men known to the bishop to be of sound religion*, a testimonial, both of his *honest life and of his professing the doctrine expressed in the said Articles*; nor unless he be able to answer and render to the ordinary an account of his faith in Latin according to the said Articles, or *have special gift or ability to be a preacher*, nor shall be admitted to the order of deacon or ministry, unless he shall first subscribe to the said Articles.

(F.)

Our Saviour's notice of phylacteries allusive to future abuses of greater importance.—False ideas of relative holiness, applied by the Jews to the temple of God, by papists to idol temples, the shrines of the saints, their reliques and images.—Our Lord's picture of pharisaical religion the true type of popery.—Tradition abused more by papists than by the scribes.—The taking away the sacramental cup.—Many of Christ's parables allude to popery; particularly the evil eye, and the evil servant.

OUR blessed Saviour's censure of the scribes and pharisees, for their pompous display of their PHYLACTERIES, and their superstitious confidence in them as *amulets or charms*, to keep the wearer from sin, as well as mischance and danger, seems to have a farther object. At least there is a far greater room for reproof of superstition in such things amongst the catholics than there ever was amongst the pharisees. The use of phylacteries took its rise from the command of God. (Numb. xv. 38; Deut. xxii. 12.) And the reason there assigned for the use of texts of scripture in such a manner, by a rude and illiterate people, was to keep them in perpetual mind of the greatness, goodness, and truth of the God of gods, from whose fear they were too apt to apostatize. But in our Saviour's time, though the Jews were cured of idolatry, they were not so of superstition, and the phylactery then in use* was a superfluous and superstitious invention, *added to the original precept*, in the same spirit of hypocrisy, and ostentation of superior sanctity, which pervaded the whole system of the pharisaical theology. They were worn *upon the forehead and upon the left hand*, and the very name, (which

* These were little rolls of parchment, wherein were written certain words of the law; they were contrived *in the true spirit of superstition* both with respect to *their form and manner of tying them on*.—See Calmet's Dic.

signifies a *preservative*,) as well as the same custom being in use amongst the heathens as an *amulet against evil*, shews that there was more of imitative superstition than religion in it.

The coincidence between the phylactery of the Jews and the cross worn by the papists with the very same superstitious idea of *preservation*, and too frequently with an idolatrous reverence, seems to infer a prophetic design in our Saviour's censure. The cross is suspended round the neck, and at the breast, and the sign of the cross is made upon the forehead and the right hand (exactly where St. John said the MARK OF THE BEAST should be made,) many times a day, and on every sudden emergency; but with what other possible view can it be, than as a *magical charm, or a phylactery*? Had such a continual crossing of themselves been an ordinance of Christ, yet still the putting that confidence in the outward sign itself, which is due only to him who gives it all the efficacy that it can have, is the way to turn a real sacrament into superstition and idolatry, as is actually the case in the pretended sacrifice of the mass.

The censure our Saviour passed upon the false ideas the Jews entertained of the relative holiness of the temple, and the altar therein, &c., and their groundless distinctions and ridiculous modes of absolution from oaths, may be considered also in the same light. For who does not see the much more profane superstition and absurd distinctions of the papists (set up upon the same footing of tradition), by prophetic anticipation hereby equally held up to contempt? Their *holy shrines* of the saints, *holy images*, *holy reliques*, and all the holy trumpery of their "refuge of lies," and whole mystery of iniquity, which obtain the greatest share of that divine worship and adoration that is only due to God himself.*

* In regard to the *worship of reliques* the Council of Trent decrees thus:—"That the faithful be instructed,—that the holy bodies of holy martyrs, &c., SHOULD BE WORSHIPPED BY THE FAITHFUL; whereby God affords many benefits unto men; so that they which say *worship and honour is not due to the reliques of saints*; or that those and other MONUMENTS are honoured by the faithful in vain; and that the monuments of the saints, for the obtaining of their help, are in vain frequented; are altogether to be condemned, as the church hath long ago and now condemns them also."—Sess. 25. Decret. de Invocat. venerat. &c. Reliq. SS. &c.

Here, according to the present established constitution of the church of Rome, RELIQUES ARE TO BE WORSHIPPED, and confidence is to be placed in them as *divinities* capable of granting succour to the miserable supplicant. But as this had now somewhat more tender ground than formerly to stand upon, Bellarmine (who pleads stoutly for *religious worship of the saints, their reliques, and images*,) assigns, notwithstanding, for these a lower degree thereof, than for their owner whose images and reliques they are. But after all (says he) it is reducible to the same kind of worship.

Their distinctions between DULIA and LATRIA, the different kinds of worship, which, as above confest, comes all to the same thing at last, are to the full as frivolous and false as those our Saviour censured in the Jews.—Man of Sin, b. ii. p. 140. See Chemnitius Examen. Concil. Trident. part iv.

In order to make way for the worship of these vanities, they have far exceeded the boldness of the Jews, who made void the law of God through their traditions, for these have cancelled it altogether, wholly leaving out the second COMMANDMENT, as words superfluous, or at least unfit and unnecessary for these times, says

To so monstrous a pitch of extravagance was the idolatry of images carried, that the *image of the same idol* was esteemed of greater power, and attracted more pilgrims, and wrought more miracles, and drew a greater revenue of votive offerings, in one place than in another; for as there were several Jupiters, &c. amongst the pagans, so there are still a greater number of "Our Ladies," which are held in different degrees of estimation of holiness, but all of them more sought to than God and Christ.

The encomium which our Saviour delivers upon the doctrines and practices of the pharisees at large,* if it be compared with the similar doctrines and practices which prevail in the church of Rome, will speak for itself, whether at the time he must not be supposed to have had in view the pharisees of the antichristian apostacy? The monks and religious devotees of popery are there drawn with such strong features of likeness, as if in fact they had been the originals of the picture, and the Jewish pharisees only the copy. And they have taken as much pains to throw the pharisaical cloak about their own shoulders as if they had aimed at nothing less, and had been envious of the original wearers.

Like them, they make a great parade of the outward semblance of sanctity, but are truly like whited sepulchres. They have invented different orders of religions, and *imaginary badges of holiness*, without end. They bind heavy burthens for other men's shoulders, and know how to remit and take them off again *for a price*, which, (as far as we know,) is a great improvement upon their predecessors in hypocrisy. They *lord it over God's heritage* in a manner more imperious than the pharisees did, and exalt themselves to both spiritual and temporal dignities, by every artifice of imposture. One remarkable point of affinity between them is, that they also "shut up the kingdom of heaven against men," and neither enter themselves nor suffer any (whom they can hinder) to enter in; but, content to remain in the darkness of lucrative error themselves, they compel others to abide with them and keep them in countenance. They "devour widows' houses," and swallow up in the church the inheritances of the dying, "and for a show make long prayers," and that for the *dead* as well as the living. In which tedious *opus operatum* they are obliged to make a quick despatch, and make use of beads to keep a just account. By this religious trifling they succeed in deceiving perhaps their own consciences, but certainly their flock. They "compass sea and land to make one proselyte," but as it is *a conversion from good to bad*, (for comparatively with popery any system of religion is good,) they only make their convert a bigot, and put him in a worse condition.

The false and frivolous distinctions in their casuistry, and their *penances*, and *absolutions*, and the whole system of *auricular confession*, are equally destitute of *law*, *judgment*, *mercy*, and *faith*, with those of the scribes and pharisees. For while they make a prodigious ado about a bit of

Sir Edwin Sandys. For the benefit of English catholics it is so omitted in the "Horæ beat. Virg." fol. 185, and in the "Primmer, or Office of the Blessed Virgin," Latin and English, printed at Antwerp, 1599. The number of ten is fraudulently still kept up by dividing the tenth into two.—Man of Sin, p. 145.

* Math. xxiii.; Mark, xii. 28; Luke, xx. 45.

meat on a fast day, they make no difficulty at all in giving absolution and sanctuary to criminals, and demanding free pardon for the most atrocious assassin. Their *outward cleanness* and *inward extortion* is the same as our Lord so indignantly paints. His strong accusation of "building the tombs of the prophets, and adorning the sepulchres of the righteous," or "the SAINTS," they have taken to themselves in the most notorious manner; only with this difference (to their own disadvantage) that their saints, for the greater part, are false ones, that either *never existed at all*, or *were everything the reverse of true saintship*, and, like Thomas à Becket, were martyrs to the BEAST, and not to Christ. There is also a further difference, and they pay to these false saints an *idolatrous devotion*, which the scribes and pharisees did not do, in the honours they paid to the true saints. Yet they have stuck true to their text, and trod in the bloody steps of their predecessors in persecuting and murdering the real prophets and witnesses of Jesus, while they idolize the mock saints of Antichrist. And this they do upon *the very same principle* as the Jews did, and after our Saviour has with his own mouth, in plain words, and not in a figure, pronounced a condemnation upon it. "Whosoever killeth you, shall think that he doeth God service," in having destroyed an heretic

To conclude the comparison;—the modern pharisees have also now nearly filled up the measure of their fathers, by persisting in *their* errors, and justifying *their* deeds. And they have now nothing to look for *but a fiery indignation*, and a reward, in a just measure of retaliation, of their own enormous cruelty and bloodshed. Observe only, how the very language of the meek and charitable Jesus assumes a vehemence and bitterness unusual to him, but very suitable to the *then present* objects of his indignation, and still more so to those which were *in after times* to become such:—"Ye serpents!—ye generation of vipers!—how shall ye escape the damnation of hell?"

In many of his conferences with the pharisees, our Lord charges them with wilful blindness, and *rejecting the offered light from corrupt motives, and with evil designs*, and threatens them that it shall be taken away from them, and that they shall be punished with a *judicial blindness*, the prelude of their ruin. St. Paul has distinguished his apostate Christians by the same token, alleging that they "handled the word of God deceitfully for filthy lucre's sake;" with conviction of their wickedness flashing in their faces, but with consciences *seared* against feeling. And he adds, that they, in like manner as the Jews, should be given up in judgment and wrath to blind prejudice and bigotry to their own error, and thus become themselves the victims of the delusion they had practised upon others, and should *believe their own lie*.

The corruptions which the scribes had introduced into both speculative and practical religion, by a devotion to the *authority of tradition*, which they advanced above that of the scripture itself, is yet nothing to compare with the monstrous iniquity of the popish system, drawn from the same sources of TRADITION, so justly and sharply condemned in their predecessors' abuse of it. For in the very face of our Saviour's confutation of the scribes, in their "making void the law of God through their traditions," and teaching both the duty due to our fellow creatures and

the fear of God, "by the precept of men," they have carried their unwarrantable licentiousness to a much higher pitch, and have enacted, by a decree of the Council of Trent, "that the truth and discipline of the catholic church are comprehended *both* in the sacred books, (in which they include the Apocrypha) and in the *traditions*, which have been (pretendedly) received from the mouth of Jesus Christ himself, or of his apostles, (but in honest truth have been *wholly of papal fabrication*,) and preserved and transmitted to us by an uninterrupted chain and succession."*

Our Saviour's parable of the great absurdity of a man *after he hath lighted a candle immediately covering it with a bushel*, that no one may be benefited by the light of it, seems evidently to allude to something beyond the merely temporary subject of his discourse with the Jews at that time; and there never was anything commensurable to it, except the contemptuous and injurious treatment of the word of God, exactly in that manner, by the *pretended master of the house*, THE POPE. Nothing can be more to the purpose than the pains that have been taken to withhold the light of the scripture from the people, by prohibiting a translation, and every way discouraging the reading of the scripture; putting it absolutely under the pope's feet, to give as little credit and

* The authority of these traditions (and the abominable doctrines founded upon them, but in contradiction to the word of God) is thus well described by Petrus a Soto:—"It is," says he, "an infallible and catholic rule, that whatsoever things the church of Rome believeth, which are not to be found in scripture, *the same came by tradition from the apostles*." And he adds, "that if it has antiquity on its side, and no certain origin of it can be traced, then *without doubt* it is apostolical. To require proof of this, be the doctrine ever so monstrous which is so established, were rank heresy."

They found the authenticity and authority of the scripture upon *tradition and the authority of the church*, that is, *of the pope*. For Gregory de Valencia, in his Disput. Theolog. tom. iii. Disp. i., declares, that "by the church we must understand *her head*, the bishop of Rome, in whom resideth the full authority of the church, when he pleaseth to determine matters of faith, whether he do it with a council or without." Thomas Aquinas maintains, that "the right of making a *new creed* appertains to the pope; yea, the whole authority of the whole church resides in him." T. Aquin. xxii. 9, 1 art. x. To which doctrine agree Andradius, in his Defence of the Counc. of Trent; Graffus, Alvarus, Pelagius, and Bellarmine. The same was long ago challenged by their CANON LAW, which in the sixth extrav. of Pope John XXII. Tit. 14, *cum inter*, in the Gloss, says, "It were heresy to think or imagine that our LORD GOD THE POPE might not decree as he doth."

It is no wonder they give so much weight to tradition and make the pope the gaoler of the scriptures, since they freely confess that their doctrine has no foundation in scripture, and that a pediment to support it must be made on purpose out of the MIRY CLAY OF TRADITION. "Multo maxima pars evangelii pervenit ad nos TRADITIONE, per exigua literis est mandata," says Hosius Confess. cap. xcii. and Eckius, Enchir. cap. iv. de scrip. "The much greater part of the *gospel* is conveyed to us by TRADITION, for a very little thereof is contained in the scriptures." So Canus, Locor. lib. cap. iii. admonishes his popish confederates that "there is more strength to confute heretics in *traditions* than in the scriptures, yea, all disputations with them must be determined by traditions." And Bristow, in his MOTIVES, bids them first get the proud heretic out of his weak and false castle of ONLY SCRIPTURE, into the plain field of traditions, councils, fathers, miracles, &c." and then——. Hist. Pop. vol. ii. p. 194.

authority to it as suits his own purpose; setting up doctrines and practices contradictory to it, upon *other authority superior to scripture*; and where translation must be admitted, fouling the pure stream of the waters of life with their feet, with their corrupt tampering, disguising, interpolation, and omission; making it, as they blasphemously and contemptuously speak of it, A NOSE OF WAX. "Seemeth it a small thing unto you, (says the prophet Ezekiel, of the same, or similar corrupt practices) to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet."* But "every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved," as our Saviour said again; and the astonishing discoveries of the dark and wicked impositions that had been practised upon the credulity and false devotion of the people, (that were made as soon as the light of the scriptures began again to shine,) is the best comment upon these words, and perhaps was a principal part of their meaning.

To such dark and wicked practices, and antichristian doctrines, issuing forth from *the fountain of popish light*, the SUN of their ecclesiastical heavens, there seems also a manifest allusion in the strong caution our Lord gives to his disciples, (the proposed teachers of the world,) to take heed to themselves *how they hear*, or accept doctrines proposed to them, and *what they themselves teach to others*. "The light of the body is the eye. If thine eye be single (no artificial obstruction in it, no unwillingness to see,) thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"† If the HEAD OF THE CHURCH be a source of corruption of manners and darkness of doctrine, if he labours to propagate falsehood and to suppress truth, it is no wonder we have packed councils set to work, and all the engines of worldly power and diabolical subtlety employed to set up again the *kingdom of darkness*. The light must be kept back, and covered with a bushel, until the time shall come when *bolder matters may be attempted*, even to a total extinction of it. For the organ of vision is itself diseased, and darkness is indispensable to it. The whole body of popery is consequently full of darkness, and *how great is that darkness!*

It has been remarked by many, with what a very particular injunc-

* Ezek. xxxiv. 18.

† I have endeavoured to shew that *the eye* is a prophetic emblem of the *oculus ecclesiæ*, or *eye of the church*, as the pope would fain be esteemed, because he contains in himself the whole power of vision in spiritual things, and (*even without a council*) is *infallible in whatever he decrees*. He is above councils, and above scripture, and is the fountain of their authority to both. Daniel, in giving "eyes like the eyes of a man" to his little horn, has therefore noticed a very pre-eminently distinguishing feature of the *POPEDOM*. There is every reason in the world to suppose the same prophetic allusion to this jaundiced *oculus mundi* (eye of the world) in the above parable of our blessed Saviour, who quoted Daniel as a great prophet.

tion Christ delivered to his disciples the sacramental cup at the holy supper. "Take this, and divide it among yourselves." (Luke, xxii. 17.) "Drink ye ALL of it." (Matt. xxvi. 27.) And I think there can be no mistake in ascribing to his divine prescience of future abuse his so positive injunction to them to *do this, as he had then done before them* for a perpetual example, so long as the use of that holy ordinance should continue in the church, that they might never vary from the form he then prescribed to them, of *eating bread and drinking wine*, as a memorial and emblem of his death suffered on their account.

St. Paul, not having had the happiness of being present at the Lord's supper, yet for the purpose of correcting some profanation which had crept into the celebration of it, in a very dissolute city, had an account of the exact manner of its institution conveyed to him by immediate revelation. No doubt his representation of it is therefore given with the utmost precision, and that he was supernaturally guided in doing it, that it might be guarded both against the present abuses and those errors of still worse consequence which were hereafter to arise. "'The Lord Jesus (says he) in the same night that he was betrayed, took bread, &c. Likewise after supper he took the cup, saying, drink ye ALL of this, for this is my blood of the New Testament.'" The wine is as much sacramental of the divine and everlasting sanction of the new covenant, in the expiatory death of Christ, as the bread is, and therefore both are again expressly enjoined as equally necessary to all. "For as often as ye do eat of this bread, AND DRINK OF THIS CUP, ye do shew forth (after the perfect pattern) the sacramental representation of the Lord's death." (1 Cor. xi. 25.)

Well might Daniel make it a particular note of the ferocious little horn with three crowns on his cap, and eyes of a man, that "he should think to change times and laws," and should actually succeed in doing so, "for they should be given into his hand." And it is with as good reason that St. John and St. Paul also endow him with an equally uncontrollable tyranny and blasphemous authority of doing whatever he pleases (as utterly LAWLESS) against the ordinances of God, and the laws of nature, and of all mankind. For what a presumptuous sacrilegious audacity is it in him flatly to contradict God Almighty in his commandments, *by cancelling one of his laws*, even the first and highest of them, to the setting up again of idolatry which he has abolished? and in his positive institutions changing the ordinance of Christ, *by abolishing one half of it*, and transubstantiating the other half into a piece of flesh, to make it an object of idolatrous worship!

I will close my observations upon the prophetic notice our Lord has taken of the great mystery of iniquity, with his parable of THE IDLE SERVANT. (Luke, xii.) "Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?" To administer the affairs of his church with that anxious solicitude for the advantage of his spiritual family which constitutes the character of a good steward; and that wise economy in dispensing faithfully to all what the Master has provided for them, without respect of persons. "Blessed is that servant whom his Lord, when he cometh, shall find so doing."

Here is the picture of a pious and holy Christian bishop, indeed!—and such were some of the early bishops of Rome, of whom many suffered martyrdom under the pagan emperors. But when the pressure of affliction was removed, and affluence poured in upon the church with too sudden and copious a stream,—savior armis, luxuria incubuit,—“Luxury, more fatal than arms, effected what persecution could not.” Insolence of arbitrary authority, thirst of supremacy, and imposture to support unfounded pretensions, soon followed, and antichrist grew up to his full stature and maturity in wickedness.

“But and if that servant say in his heart my Lord delayeth his coming,* and shall begin to beat the men servants and maidens, and to eat and drink and be drunken.” Here is as plain an intimation as the time and the hearers of our Lord could well bear, of *the nature of the change that would be introduced by state and grandeur*, and of the *infidelity and arrogance* first, and next of the *turbulent spirit* and actual *persecution*, which succeeded more Christian-like manners “in the scornful men of Sion,” the rulers of the catholic church. Last of all, the blood of Christian martyrs began again to flow, in more copious streams, by the cruelties of a Christian persecutor, than ever it had done before by the utmost fury of the PAGAN DRAGON. The wretch is *drunken*, (as our Saviour says in the parable, in allusion to the prophets which have described the same events,) but it is WITH BLOOD! “Stay yourselves, and wonder,—cry ye out, (with horror!) and cry, they are drunken,—but not with wine; they stagger,—but not with strong drink.”† “And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her—(a Christian church become a bloody persecutor of Christians)—I wondered with great astonishment!”‡

Our Lord proceeds thus to relate the sequel. “The Lord of that servant will come (though he delay a great while) in a day when he looketh not for him, and at an hour when he is not aware, and will cut

* Tempora matantur, et nos mutamur cum illis,—“Times are changed; a change will be very requisite in us too,”—soon became the ruling idea of the LORDLY PONTIFFS; a great many of them construed their Lord’s delay of his coming in deserved chastisement, into actual incapacity to punish, and adopted *atheistical opinions* as most congenial to their execrable practices.

† Isaiah, xxix. 9.

‡ Rev. xvii. 6.—That savage spirit of a diabolical enthusiasm which impels mankind to imbrue their hands in *the blood* of guiltless persons, on the pretence of religion, is spiritually compared to an intoxication, and that of a singular and horrible description,—a furious madness, the effect *not of strong drink but of blood*. The holy Spirit condescends in this, as in other instances, to the popular opinion of the world, that carnivorous wild beasts derive their *ferocious cruelty* from their diet of living blood. The same figure is made use of in a still bolder manner, to represent the vengeance of Heaven upon the apostate persecutor of the faithful: “I will *feed* them that oppress thee with *their own flesh*, and they shall be *drunken with their own blood* as with sweet wine.” (Isai. xlix. 26.) The same figure is also applied to Jerusalem. (Isai. li. 21.) See sect. xii. p. 321.

Mr. Bruce, in his *Travels*, vol. iii. p. 142, gives an account of the flesh of animals being eaten in Abyssinia not only raw but quivering with life, being cut from the body of the animal still alive. He mentions a disease produced by so horrible a diet.

him asunder,* and will appoint him his portion with the unbelievers." David, in the fiftieth Psalm, alludes to this infidel presumption of THE WICKED ONE, upon this long forbearance of God's judgments against such accumulated impieties. "Thou thoughtest wickedly that I am such an one as thyself, but I will reprove thee, and set before thee the things that thou hast done." Thy confident security and pride shall have a fall, and thou shalt see thy long forgotten crimes reflected in thy punishment.

I have little doubt, then, that in some (if not in all) of these instances I have cited from the discourses of our Lord, most people will agree with me in thinking that he had a prophetic meaning; and that the great apostacy afterwards to arise in his church, and which had been the subject of many prophecies before his time, and would again employ the prophetic pen after his departure, was on such occasions in his eye. That he designedly so framed his discourse, that a comparison so strikingly obvious might be drawn at length, and most of the errors of the corrupt church stand confuted by the express words of Jesus Christ himself.†—Ettrick's "Second Exodus."

(G.)

Extracts from Dr. Hartley's Observations on Man.—Printed 1749.

How near the dissolution of the present governments, generally or particularly, may be, would be great rashness to affirm. Christ will come in this sense also, "as a thief in the night." Our duty is therefore to watch and to pray; to be faithful stewards; to give meat, and all other requisites, in due season, to those under our care; and to endeavour, by these and all other lawful means, to preserve the government, under whose protection we live, from dissolution, seeking the peace of it, and submitting to every ordinance of man for the Lord's sake. No prayers, no endeavours of this kind, can fail of having some good effect, public or private, for the preservation of ourselves and others.

* Perhaps Rev. xvii. 19, (when the world shall see the actual accomplishment of that prophecy) may afford an explanation of this figurative punishment of the EVIL SERVANT—*cutting asunder*,—by which, as a peculiar phrase, something very particular seems intended. In consequence of the effects of the six preceding plagues, in the seventh *the great city* (or *papal confederacy*) is rent, by a schism more terrible than any before experienced, into THREE PARTS, and the remaining dependent kingdoms fall off from their spiritual subjection, and ruin ensues.

† The parables of the *husbandman* and the *vineyard*, the *barren fig tree*, &c. I consider as being of the nature of double prophecies. They apply, in the first sense, to the unbelieving Jews, and the fall of Jerusalem; but they are also applicable to the *antichristian husbandman* and *fig tree*, and their extirpation. Of our Saviour's reproof of the *fastings* of the pharisees, their love of *long robes* and *chief seats*, &c. I have taken no notice; but *the distinction of meats*, and other popish absurdities, are by St. Paul reckoned amongst the "doctrines of devils." And the *habits of the religious orders*, and *pomp of priestly vestments in popery*, are notoriously absurd, as Erasmus and many others of their own communion have acknowledged.

The great dispensations of Providence are conducted by means that are either secret, or, if they appear, that are judged feeble and inefficacious. No man can tell, however private his station may be, but his fervent prayer may avail to the salvation of much people. But it is the duty of magistrates thus to watch over their subjects, to pray for them, and to set about the reformation of all matters, civil and ecclesiastical, to the utmost of their power.—p. 368.

There are many prophecies which declare the fall of the ecclesiastical powers of the Christian world. And though each church seems to flatter itself with the hopes of being exempted, yet it is very plain that the prophetic characters may belong to all. They have all left the pure, true, and simple religion, and teach for doctrines the commandments of men. 'Tis very true that the church of Rome is "Babylon the great and mother of harlots," and of the "abominations of the earth." But all the rest have copied her example more or less. They have all received money like Gehazi; and therefore the leprosy of Naaman will cleave to them, and to their seed for ever. And this impurity may be considered, not only as justifying the application of the prophecies of the Christian churches, but as a natural cause for their downfall. The corrupt governors of the several churches will ever oppose the true gospel, and in so doing will bring ruin upon themselves.—p. 371.

As the downfall of the Jewish state, under Titus, was the occasion of the publication of the gospel to us Gentiles, so our downfall may contribute to the restoration of the Jews, and both together bring on the final publication and prevalence of the true religion. Thus the type and the thing typified will coincide. The first fruits and the lump are made holy together.—p. 375.

The downfall of the civil and ecclesiastical powers must be both attended with such public calamities as will make men serious, and also drive them from the countries of Christendom into the remote parts of the world, particularly into the East and West Indies, &c., whither, consequently, they will carry their religion, purified from its present errors and superstitions.—p. 377.

The degeneracy of the court of Rome, and secular bishops abroad, are too notorious to be mentioned. They almost cease to give offence, as they scarce pretend to any function or authority besides what is temporal. Yet still there is great mockery of God in their external pomp, and profanation of sacred titles, which, sooner or later, will bring down vengeance upon them. And as the court of Rome has been at the head of the great apostacy and corruption of the Christian church, and seems evidently marked out in various places of the scriptures, the severest judgments are probably reserved for her.—p. 450.

But I rather choose to speak to what falls under the observation of all serious attentive persons in this kingdom (Britain.) The superior clergy are in general ambitious, and eager in the pursuit of riches; flatterers of the great, and subservient to party interest; negligent of their own immediate charges, and also of the inferior clergy, and what ought to be their immediate charges.

The inferior clergy imitate their superiors, and, in general, take little

more care of their parishes than barely what is necessary to avoid the censure of the law. And the clergy of all ranks are in general either ignorant, or, if they do apply, it is rather to profane learning, to philosophical or political matters, than to the study of the scriptures, of the oriental languages of the fathers and ecclesiastical authors, and of the writings of devout men in different ages of the church.

I say this is in general the case;—i. e., far the greater part of the clergy are of this stamp: but there are some quite of a different character,—men eminent for piety, sacred learning, and the faithful discharge of their duty; and who, it is not to be doubted, mourn in secret for the crying sins of this and other nations.

The clergy in general are also far more free from open and gross vices than any other denomination of men amongst us, physicians, lawyers, merchants, soldiers, &c.; however, this may be otherwise hereafter, for it is said that in some foreign countries the superior clergy, in others the inferior, are as corrupt and abandoned, or more so, than any other order of men.

The clergy in this kingdom seem to be what one might expect from the mixture of good and bad influences that affect them. But then, if we make this candid allowance for them, we must and should also make it for persons in the high ranks of life, for their infidelity, lewdness, and sordid self-interest; and although it becomes an humble, charitable, and impartial man, to make all these allowances, yet he cannot but see that the judgments of God are ready to fall upon us all for these things, and that they may fall first, and with the greatest weight, upon those who, having the highest offices in the spiritual kingdom of Christ committed to them, neglect it, and are become mere merchants of the earth, and shepherds, that feed themselves and not their flocks, seems no unjust nor unreasonable supposition.

These are my real and earnest sentiments upon these points. It would be great rashness to fix a time for the breaking of the storm that hangs over our heads, as it is blindness and infatuation not to see it, nor to be aware that it may break. And yet this infatuation has always attended all falling states. The kingdoms of Judah and Israel, which are the types of all the rest, were thus infatuated. It may be that the prophecies concerning Edom, Moab, Ammon, Tyre, Egypt, &c., will become applicable to particular kingdoms before their fall, and warn the good to flee. And Christendom in general seems ready to assume to itself the place and lot of the Jews, after they had rejected their Messiah, the Saviour of the world. Let no one deceive himself, or others. The present circumstances of the world are extraordinary and critical, beyond what has ever yet happened. If we refuse to let Christ reign over us, as our Redeemer and Saviour, we must be slain before his face, as enemies, at his second coming.—p. 455.

(H.)

Extract from Dr. John Gil's Sermon, preached December 27, 1752.

Psalm, lxxxvi. 3.

THE destruction of antichrist will be by the spirit of Christ's mouth, and the brightness of his coming; that is, by his coming in a spiritual way, or through the word of his mouth, his gospel attended by his spirit and power, which will shine out with so much lustre, splendour, light, and glory, as will chase away the darkness of popery, and enlighten the minds of people to see into all the fopperies, absurdities, and wickedness, of that religion.

This work will be greatly effected by the pouring out the seven vials of God's wrath, or the inflicting the seven last plagues upon the antichristian states, upon the western and eastern antichrist, the pope and Turk, who must be both removed to make way for the spiritual reign of Christ.

The first five of these vials concern the western antichrist and his dominions, between which and the trumpets there is a great correspondence, though they respect different times and persons. The first vial will be poured out upon the earth, and designs those popish countries which are upon the continent, as France, &c.; and as the first trumpet brought the Goths into Germany, so the first vial will bring great distress upon the popish party, and issue in a reformation from popery. The second vial will be poured out upon the sea, and may intend the maritime powers belonging to the see of Rome, particularly Spain and Portugal; and as the second trumpet brought the Vandals into these places, so this vial will effect the same, and bring wars and desolations into them, and make a change in their religion. The third vial will be poured out upon the rivers and fountains of waters, which may point to those places adjacent to Rome, as Italy and Savoy; and as the third trumpet brought the Huns into those parts, so this vial will bring in large armies hither, which will cause much bloodshed, and a great revolution in church and state. The fourth vial will be poured out upon the sun, which must denote some person or persons of great dignity and influence; and, as the fourth trumpet brought destruction upon the emperor of Rome, the sun of the empire, and upon governors under him, signified by the moon and stars, this vial will bring on the ruin of the pope of Rome, the sun of the antichristian empire, with all his cardinals, bishops, priests, &c.

Now these several vials, as they will be so many plagues on the western antichrist, and make so many breaches and ruins upon his states and dominions, so they will be so many gradual steps to the advancement of the glory and kingdom of Christ, and issue in the reformation of these places from popery. The sixth vial will be poured out on the river Euphrates, which designs the Turkish empire, in the midst of which that river is; and as the sixth trumpet let loose the four angels, or heads of the Ottoman family, into Europe, so this vial affects the same

empire, and brings destruction on it, signified by the drying up the waters of that river, as Babylon's destruction is expressed by the drying up of her sea, (Jer. li. 36.,) which will make way for the kings or kingdoms of the east, the kingdoms of Persia, and Tartary, and others, to receive and embrace the Christian religion: this is the second, or Turkish woe, which shall pass away, when the kingdoms of this world will become Christ's, and his dominion will be from sea to sea, from the Mediterranean sea to the Persian sea, and from the river Euphrates to the ends of the earth. The seventh vial will be poured out upon the air, the whole kingdom of Satan, in all the branches of it, who is the prince of the power of the air; and this vial will clear the whole world of all the remains of Christ's enemies, pagan, papal, and Mahometan, which the other vials left, or did not reach; and now will Christ's kingdom be in its full glory. Now the heathens, papists, pagans, and Mahometans, will perish out of his land, and these sorts of sinners will be consumed out of the earth, and such wicked ones will be no more.

But I must not forget the conversion of that considerable body of people, the Jews, who have been preserved a distinct people for several hundred years for this purpose; the conversion of these people will be sudden, and of them altogether a nation shall be born at once. It looks as if their conversion would be like that of the apostle Paul; and he seems to hint that it will, when he says, that he, in obtaining mercy, was a pattern to them which should hereafter believe.

There will be great peace and prosperity of all kinds, inward and outward, spiritual and temporal; in those days of the Messiah's spiritual reign shall the righteous flourish, and abundance of peace so long as the moon endureth; violence shall no more be heard in their land, nor wasting and destruction within their borders.

(I.)

Extracts from Bishop Newton's Dissertations on the Prophecies. 1760.

“NOTWITHSTANDING the general current in her favour (meaning the church of Rome), the tide shall turn against her; and the hands which helped to raise her shall also pull her down. The ten horns shall hate her,—that is, by a common figure of the whole for a part, some of the ten kings, for others shall bewail and lament for her, and shall fight and perish in the cause of the beast. Some of the kings who formerly loved her, grown sensible of her exorbitant exactions and oppressions shall hate her, shall strip, and expose, and plunder her, and utterly consume her with fire.” Rome, therefore, will finally be destroyed by some of the princes who are reformed, or shall be reformed, from popery; and as the kings of France have contributed greatly to her advancement, it is not impossible, nor improbable, that, some time or other, they may also be the principal authors of her destruction. France hath already shewn some tendency towards a reformation, and therefore may appear more likely to effect such a revolution. Such a revolution may reasonably be

expected, because this infatuation of popish princes is permitted by divine Providence only for a certain period, until the words of God shall be fulfilled, and particularly the words of the prophet Daniel: "They shall be given into his hand, until a time and times, and the dividing of time." But then, as it immediately follows, "the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." "The fall of Rome, in the latter days," is delineated as of another Babylon, and it is declared that she shall be destroyed by fire, and her destruction shall be a complete and total destruction, such as hath never yet been the fate of Rome; after the subversion of the capital city, the beast, and the false prophet, the powers civil and ecclesiastical, with those who still adhere to their party, shall make one effort more, but it shall prove as weak and vain as it is impious.—Vol. iii. p. 404.

"A tradition hath prevailed among the Jews, that the destruction of Rome, and the redemption of Israel, shall fall out about the same time.

"When these great events shall come to pass, of which we collect from the prophecies this to be the proper order, the protestant witnesses shall be greatly exalted, and the 1260 years of their prophesying in sackcloth, and the tyranny of the beasts, shall end together, the conversion and restoration of the Jews succeed, then follows the ruin of the Ottoman empire, and then the total destruction of Rome and antichrist."—Vol. iii. p. 406.

"There are instances of prophecies delivered about 3000 years ago, and yet, as we see, fulfilling in the world at this very time; and what stronger proofs can we desire of the divine legation of Moses? How these instances may affect others, I know not; but for myself, I must acknowledge, they not only convince but amaze and astonish me beyond expression. They are truly, as Moses foretold they would be, a sign and a wonder for ever."—Vol. i. p. 199.

"This is only one argument out of many, that there must be a divine revelation, if there is any truth in prophecy; and there must be truth in prophecy, as we have shewn in several instances, and might shew in several more, if there is any dependence upon the testimony of others, or upon our own senses, upon what we read in books, or what we see in the world.

"Alas! if you reject the evidence of prophecy, neither would you be persuaded, though one should rise from the dead. What can be plainer? You see, or may see, with your own eyes, the scripture prophecies accomplished; and if the scripture prophecies are accomplished, the scripture must be the word of God; and if the scripture is the word of God, the Christian religion must be true."—Vol. iii. p. 442.

Dr. Newton continues:—"You have heard of the two greatest men whom this country, or perhaps the world, ever produced—the Lord Bacon and Sir Isaac Newton; the one wishing for a history of the several prophecies of scripture compared with the events, the other writing observations upon the prophecies of Daniel, and the Apocalypse of St. John; and the testimony of two such (not to mention others) is enough to weigh down the authority of all the infidels who ever lived. There is nothing inconsistent in science and religion, but a great philosopher may be a good Christian. True philosophy is, indeed, the handmaid to true

religion; and the knowledge of the works of nature will lead one to the knowledge of the God of nature; the invisible things of him being clearly seen by the things which are made; even his eternal power and godhead."

(K.)

Signs of the Present and Future Times.—Dr. Porteus, Bishop of London. 1794.

Vide a Charge to the Diocese of London.

"THE present times, and the present scene of things, in almost every part of the civilized world, are the most interesting and the most awful that were ever before presented to the inhabitants of the earth, and such as must necessarily excite the most serious reflections in every thinking mind. Perhaps all those singular events to which we have been witnesses, unparalleled as they undoubtedly are in the page of history, may be only the beginning of things, may be only the first leading steps to a train of events still more extraordinary, to the accomplishment, possibly, of some new and unexpected, and at present unfathomable designs, hitherto reserved and hid in the counsels of the Almighty. Some we know there are, who think that certain prophecies, both in the New Testament and the Old, are now fulfilling; that the signs of the times are portentous and alarming; and that the sudden extinction of a great monarchy (France) and of all the splendid ranks and orders of men that supported it, is only the completion in part of that prediction in the gospel, that the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, before the second appearance of the Messiah to judge the earth; all which expressions are well known to be only figurative emblems of the great powers and rulers of the world, whose destruction, it is said, is to precede that great event. As to myself, I pretend not to decide on these arduous points. I pretend not either to prophesy or to interpret prophecy; nor shall I take upon myself to pronounce whether we are now approaching (as some think) to that millennium, or day of judgment, or to any other great, and tremendous, and universal change, predicted in the sacred writings. But this I am sure of, that the present unexampled state of the Christian world is a loud and powerful call upon all men,—but upon us above all men, to take peculiar heed to our ways, and to prepare ourselves for everything that may befall us, be it ever so novel, ever so calamitous."

In one of this bishop's sermons, preached at St. George's church, Hanover-square, but probably not published, he is said to have remarked,—"That that man must be a very superficial observer indeed, who could not perceive in the present wars something of a very uncommon nature;" adding, from his own calculations, founded on the prophetic writings, he thought "the happy period called the millennium was not then more than sixty years distant at the most."

(L.)

Universal Extent of the Grand Apostacy.—Sir Isaac Newton. 1718.

ALL nations have corrupted the Christian religion since its setting up. The giving ear to the prophets is a fundamental character of the true church. The authority of emperors, kings, and princes, is human; the authority of councils, synods, bishops, and presbyters, is human; the authority of the prophets is divine, and comprehends the sum of religion, reckoning Moses and the apostles among the prophets. And if an angel from heaven preach any other gospel than what they have delivered, let him be accursed. (Gal. i. 8, 9.) Their writings contained the covenant between God and his people, with instructions for keeping the covenant, instances of God's judgments upon them that break it, and predictions of things to come. While the people of God keep the covenant, they continue to be his people; when they break it, they cease to be his people or church, and become the synagogue of Satan, who say they are Jews, and are not. (Rev. ii. 9.) And no power on earth is authorized to alter this covenant.

(M.)

Mr. Christopher Love's Opinions.

A FEW nights after he was sentenced to be beheaded on Tower-hill, which was on the 22nd day of August, 1651, ten days before his appointed time, by the sentence he received at the bar, being one night visited by two of his intimate acquaintances, or bosom friends, as he himself called them, they began to complain of the cruelties of the times, and the malice and usage of time-serving brethren; to which Mr. Love answered, "And think you this is an evil time? No, no; this is the very time when grace and true godliness can be distinguished from hypocrisy; many have followed Christ hitherto for the loaves, and are now turned back for the roughness of the way, and the sore trial and tribulation which others met with who are gone before them.

"There are many in London at this very day who think to go to heaven in their gilded coaches, and have denied Christ's cause before men (against whom I now witness,) and Christ in his never-failing word has promised to deny all such before his Father and the holy angels. This is the time to discern between him that serveth God and him that serveth him not. They formerly were my familiar acquaintance, in fellowship and sweet converse. I sent this day to have a few words with them here in the prison, but they would not come; for their countenance is fallen, their consciences wounded; they cannot look me in the face, because I knew of their resolution, and was a witness to their perjury. But, ah! how will they look the blessed Jesus in the face in the morning of the resurrection? what answer or excuse will they have for what they have done? O, foolish people, who think to escape

the cross, and come to the crown! I tell you, nay; you must all suffer persecution who follow the Lamb; we must be hated of all nations for Christ's sake; we must come through great tribulation, through the fiery furnace of affliction, before we can enter the land of joy and felicity. Know ye not that the souls that were slain for the testimony of Jesus are placed under the altar? Happy, happy are those men at this day, and ever happy shall be, who suffer for Christ's sake in a right and charitable way, through love to his cause and honesty of heart; not through pride and hypocrisy, without the root of the matter, to have it said they died martyrs; these are they who will miss their mark; and those who denied the call and looked back shall never have the honour to find it. I am now pointed out by many to be in a destitute and forlorn condition; but I would not exchange my state, no, not for all the glory that's on the earth; I find my Redeemer's love stronger in my bonds than ever I did in the days of my liberty; therefore I hold living here as death itself. I am as full of love and joy in the holy Spirit as ever bottle was filled with new wine. I am ready to cry out, "The Spirit of the Lord God is upon me; I will not take upon me to prophesy, nevertheless the Spirit of the Lord causeth me to utter:—This usurped authority, now in the hands of Cromwell, shall shortly be at an end; England shall be blessed with meek kings and mild governments; powerful preachers and dull hearers; good sermons to them will be as music to a sleepy man; they shall hear, but not understand, nor lay the word to heart, to practise it in their lives, to walk by it. O England! thou shalt wax old in wickedness; thy sins abound like those of Sodom; thy voluptuousness shall cry aloud for vengeance; the Lord shall threaten and chastise thee, yet in mercy and love will he look upon those that fear him, and call upon his name; he will spare and save them alive in the days of his anger, when the wicked shall be sifted from amongst you as the chaff is sifted from amongst the wheat; for out of thee, O England, shall a bright star arise, whose light and voice shall make the heathen to quake, and knock under with submission to the gospel of Jesus. He shall be as a sound of thunder in the ears of the wicked, and as a lantern to the Jews, to lead them to the knowledge of Jesus, the only Son of God, and true Messiah, whom they so long mistrusted; for the short work spoken of by the apostle, which the Lord is to make upon the earth in the latter age of the world, cannot be far off. Observe, my dear friends, while you live, my calculation of the dates in the book of Revelation, and in Daniel, which the Spirit of the Lord led me into, for the Lord will reveal it to some of his own ere that time come; for the nearer the time is, the seals shall be taken away, and more and more shall be revealed to God's people, for the Lord doth nothing without he reveals it by his Spirit to his servants the prophets; he destroyed not the old world without the knowledge of Noah; he did not overthrow Sodom and Gomorrah without the knowledge of Abraham. I do not mean now that any new prophet shall arise; but the Lord by his Spirit shall cause knowledge to abound among his people, whereby the old prophecies shall be clearly and perfectly understood. And I die in that thought, and really believe that my calculation on the Revelation by St. John, and the prophecy which St. Jerome copied off, and translated

out of the Hebrew language, as it is written on Seth's pillar in Damascus, which pillar is said to have stood since before the flood, and was built by Seth, Adam's son, and written by Enoch the prophet; as likewise the holy precepts, whereby the patriarch walked before the law was given to Moses, which were also engraven on the said pillar, whereof many Jews have copies, in their own language, written on parchment, and engraven on brass and copper; but the alteration of the date makes them to stagger at it, not knowing that the dates were to be altered by the birth of Christ."

THE END.



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The popery of Oxford

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